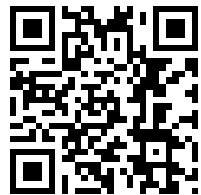


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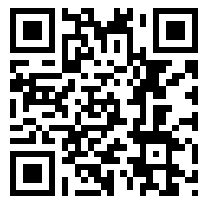


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# ISLANDICA

AN ANNUAL RELATING TO ICELAND

AND THE

ISKE ICELANDIC COLLECTION

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WILLARD FISKE

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——“I give and bequeath to the Cornell University at Ithaca, New York, all my books relating to Iceland and the old Scandinavian literature and history. . . .”

——“I give and bequeath to the said Cornell University . . . the sum of Five Thousand (5000) Dollars, to have and to hold for ever, in trust, nevertheless, to receive the income thereof, and to use and expend the said income for the purposes of the publication of an annual volume relating to Iceland and the said Icelandic Collection in the library of the said University.”

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In pursuance of these provisions the following volumes have been issued :

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ICELANDIC BOOKS  
OF THE  
SIXTEENTH CENTURY

(1534-1600)

BY

HALLDÓR HERMANNSSON

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## INTRODUCTION.

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The art of printing reached the four Scandinavian countries at different times. In the years 1481-82 the first printing was done in Denmark, and two printers were at work in Sweden in 1483. The first press was established in Iceland about 1530, while Norway had no permanent press until the middle of the seventeenth century.

Jón Matthíasson brought the first printing press to Iceland. He was a Swede by birth, and probably came directly from Sweden to Iceland. The date of his arrival can only be determined approximately as somewhere about 1530. It is uncertain whether he went to Iceland on his own initiative, or in response to a call from Bishop Jón Arason of Hólar; the latter alternative is generally accepted, and is the more probable one. But when we consider how little use Bishop Jón made of the press, it can hardly be maintained that he was very appreciative of the art of printing. Jón Matthíasson had a clerical education, and is said to have assisted the bishop in his Latin correspondence. In seeking reasons for his going to Iceland, Gunnar Pálsson thinks it possible that he left Sweden after the Reformation had been introduced there (about 1527), preferring expatriation to accepting the new faith. He seems, however, to have had no scruples about embracing Lutheranism when it became necessary in Iceland to do so<sup>1</sup>. He established himself first at Hólar and there printed in 1534 the so-called *Breviarium Nidrosiense*, the only book known to have been printed in Iceland prior to the introduction of the Reformation. About the same time he became priest of Breiðabólstaður in Vesturhóp, and presumably brought thither with him the press which doubtless was his private property. After the death of Bishop Jón Arason and the acceptance of the Reformation by the Hólar diocese in 1551, Jón Matthíasson became a Lutheran minister, holding that position until he resigned in 1566; he died in the following year at an advanced age. For Ólafur Hjaltason, the first Lutheran bishop of the Hólar see, he printed at Breiðabólstaður, in 1559 and 1562, only three books, so far as is known. His press was probably small and poorly equipped.

<sup>1</sup> *Typographia Islandica* (Gl. kgl. Saml. 1851 b, 4°).

It may seem strange that during the hard struggle between Catholicism and Protestantism in the fifth decade of the sixteenth century, the press should not have been used at all. The fight was carried on in the old way—with weapons, and not with printer's ink. If the press had been at the disposal of the energetic and somewhat unscrupulous Gizur Einarsson, bishop of Skálholt, it would doubtless have been made use of to advance the new faith. As it was, the Catholic party had control of the press, and it is easy to understand that they could see but little advantage in appealing to the people in print; theirs was not the fight for new ideas, but for the preservation of the old order. The bishops who succeeded Bishop Gizur and Bishop Jón were mediocre men—well-meaning and conscientious, but lacking energy and initiative. Bishop Marteinn Einarsson and Bishop Gísli Jónsson had their few books printed in Copenhagen, while the Breiðabólstaður press stood idle. Yet the lack of books for the religious instruction of the people and for the use of the clergy was keenly felt.

It is said that Oddur Gottskálksson on his return to Iceland in 1536 brought with him Latin, German, and Danish books. They doubtless were the works of the Reformers, but we have no means now of knowing what particular books they were. We have, on the other hand, some interesting notes about Bishop Gizur's library from his own pen<sup>1</sup>. But while the principal leaders of the Reformation in Iceland may have had a considerable number of books for their own use, the clergy at large had very few, or none at all. That, together with the lack of educated men to fill the clerical positions, was the greatest difficulty the Reformers had to contend with. In the Danish Church Ordinance of 1537, which in time also came into force in Iceland, it was prescribed to the ministers that they should have certain books. These were: the Bible, Luther's *Postil*, Melancthon's *Apologia Confessionis Augustanæ*, his *Loci communes*, Luther's *Shorter Catechism*, *Institutio visitationis Saxonix*, and the Ordinance itself, which contained a liturgy. At the convocation of the clergy of the Skálholt diocese at Miðdalur, June 28, 1542, the ministers declared themselves willing to carry out the Ordinance, provided they got the books they needed for that pur-

<sup>1</sup> *Dipl. Isl.*, X. pp. 486-487, 683, 692; XI. pp. 150-152, 190-192, 195-196.

pose<sup>1</sup>. But it was long before the books could be supplied in printed form in Icelandic. Bishop Gizur translated the Ordinance<sup>2</sup> and the Catechism<sup>3</sup>, and they doubtless circulated to some extent in manuscript, but not in sufficient numbers to satisfy the demand. The New Testament was printed in 1540, and six years later Corvinus' *Postilla*; nine years after that the first Icelandic hymn-book and manual for ministers was printed (1555), and three years later Spangenberg's *Margarita theologica*. Those of the clergy who understood Latin, German, and Danish could, of course, use books in those languages, but there were probably comparatively few who were able to do that, nor were such books easily obtainable. Consequently complaints are frequent as to the lack of books. A contemporary writer informs us that in his younger days there were very few books to be seen, but after 1560 or thereabouts they became more common<sup>4</sup>. Under such conditions it is not surprising that for a long while the progress of the Reformation was chiefly on the surface.

It was not until Guðbrandur Þorláksson had become bishop of the Hólar diocese that energetic efforts were made to supply the necessary books to the clergy as well as to the people. He had succeeded Jón Matthíasson as minister of Breiðabólstaður, but did not long occupy that position, being appointed bishop in 1571. Soon after began his ceaseless activity in writing, trans-

<sup>1</sup> 'Ef vier faaum þær Bækur med þessum Ordu Bæklinge, sem oss naudsyniar' (Harboe, *Förste Afhandl. om Reformationen i Island*, 1751, p. 264).

<sup>2</sup> *Dipl. Isl.*, X. p. 117 ff.

<sup>3</sup> *Safn til sögu Ísl.* I. p. 690.—In one of Bp. Gizur's notes from 1542 (*Dipl. Isl.*, XI. p. 192) occurs this item: 'Jslendzki bæklingurinn continens catechismoa.' This was, perhaps, his own translation of the catechism (cf. the story about the reading from the catechism in Icelandic before the Queen of Denmark; Jón Halldórsson, *Bisk. sög.* I. p. 14).—Oddur Gottskálksson is also credited with translating the Shorter Catechism, see below, pp. 44-45.

<sup>4</sup> 'Á þeim árum sá eg enga postillu prentaða, utan Corvini postillu, eður nokkra gagnsama bók, utan biblíu og nýja testamentið, en þaðan í frá jukust þær ár fyrir ár. Hemingi postillu [N. Hemmingsen's *Postilla seu Enarratio Evangeliorum*, Hafniae 1561, or the German version of 1564; the Danish translation appeared first in 1576] og Spangebergi [Spangenberg's *Postilla deudsch*, Wittenberg 1543, also translated into Latin, and into Danish: *Vdleggelse paa Søndagis Epistler*, etc., Magdeburg 1560] sá eg, anno 1566. Frá því herra Gíslu hann kom í Skálholt, þá jókst lærdómurinn, en lagðist af víða sú pápiska vísa; fram dróg hann í öllu eptir megni guðs orð, bæði í útlagningu og skrifu, alla sína daga, á hvers dögum, að kennilýður fjölgaði mjög, og hann styrkti þá marga um bækur, postillur og pappír, etc.' (Jón Egilsson's *Biskupa-annálar*, in *Safn til sögu Ísl.*, I. p. 106).

lating, and publishing books, which lasted until his health completely broke down in 1624. The history of printing during the first twenty years or so of his episcopate is somewhat obscure, and there is a difference of opinion on several points, especially as to whether there were in Iceland two presses, or one, during that period. Two of the principal writers on the history of printing in Iceland, Gunnar Pálsson<sup>1</sup> and Jón Borgfirðingur<sup>2</sup>, have arrived at the conclusion that there were two presses, viz. the old press of Jón Matthíasson at Núpufell (from 1578), and a new press at Hólar bought by Bishop Guðbrandur in the seventies, the two finally being united in 1593, when the bishop bought the Núpufell press. This view is principally based upon the accounts of early writers, which, it must be confessed, are very indefinite, especially as to dates. Consequently the only way to decide the question with any degree of certainty is to examine the printed books of the period, and see whether they bear testimony to printing being done simultaneously at Hólar and Núpufell. Without therefore giving a detailed criticism of the results arrived at by the writers mentioned above, I shall attempt to present the case as it appears to me from the printed books, now known, of that period, as well as from a few other contemporary documents.

In 1572 or 1573 the press of Jón Matthíasson was moved from Breiðabólstaður to Hólar, Jón Jónsson, the son of Jón Matthíasson, having charge of it. It is probable that Bishop Guðbrandur rented it from him, although we have no definite information as to that. In 1573 Bishop Guðbrandur writes to his friend Paul Madsen (Paulus Matthiæ), bishop of Zealand, that he, at the time of writing, had a press (*officinam typographicam*) which was somewhat worse for wear, but which could be put in working order. In the letter he asks his friend to send him paper, ink, and a few other things. As to the paper he expressly states that part of it is to be used for printing<sup>3</sup>. These things he apparently received<sup>4</sup>, and the press was set to work<sup>5</sup>. In another

<sup>1</sup> *Typographia Islandica*.

<sup>2</sup> *Söguágrip um prentsmiðjur og prentara á Íslandi*. Reykjavík 1867. 8°.

<sup>3</sup> *Hist. Eccles. Isl.*, III. p. 373.

<sup>4</sup> *Hist. Eccles. Isl.* III. p. 374. The reference in this letter may, however, be to some other order.

<sup>5</sup> Björn á Skarðsá says that printing was begun at Hólar in 1574 (*Annálar*. Hrappey 1774, pp. 126-127).

letter, of a later date, to Bishop Madsen he states that he had begun in that year to print some books, or pamphlets (*aliquot libellos*)—possibly referring there to Hemmingsen's *Lífsins vegur*, and the sermons which are said to have been appended to it, or published separately (cf. below p. 19). He says that he had gone to considerable expense to restore the press, but before the printing of these books was finished the printing press (*torcular*) broke to pieces from age, and no one there could repair it. He says further that he does not want to give up the work he has thus begun, and that he is therefore sending his printer, Jón Jónsson, to Copenhagen, that he may remain there in some printing establishment for a year or so; he asks his correspondent to help and advise the printer in buying another printing press (*torcular*) for a moderate price at his own (Guðbrandur's) expense, so that the printer might bring it with him on his return next year.<sup>1</sup> If the dating of this letter in 1575 is correct, as Bishop Finnur presumes, it must have been written very early that year, so that Jón Jónsson could return with the printing press before the end of the year, because on Feb. 17, 1576, he printed at Hólar the Pfeffinger-Spangenberg-Palladius tractates. But going abroad and coming back in the same year was not an easy thing in those days. I am therefore inclined to think that the second letter was written in 1574. After the bishop had received the things he asked for in the letter of 1573, printing was begun, but it had soon to be stopped because of the breaking of the printing

<sup>1</sup> 'Ad officinam typographiam qvod attinet, pro qva restauranda nunc aliquot annos sumtus feci non contemnendos pro meæ fortunæ conditione, velim paucis, qvomodo se res habeat, exponere: Curavi hoc anno aliquot libellos imprimi, sed anteqvam finem operi impressor fecisset, torcular (seu *pressen*) vetustate disruptum est, ita ut non possit ulla ratione apud nos reparari. Verum qvoniam propter gloriam Dei propagandam hos sumtus fecerim, dolet mihi me tam cito incepto opere coactum esse a ceteris desistere, qvare meum impressorem ad vos mitto, ut hoc solummodo anno apud aliquem typographum maneat; interim ut vestro consilio et auxilio provideat, ut aliud torcular meo sumtu et mediocri pretio nobis comparet, secumqve anno sequenti nobis adferat. Nicol. Bibl. amicus meus scripsit mihi et promisit, si puerum mitterem, velle se cum Academiæ typographo agere, ut ipsum in hac arte instruat, ipsumqve typographum bona fide hoc ipsi promississe. Hac spe ductum commendo vobis hunc juvenem Jonam, quem statim ubi venerit ad vos, vellem ut ad prædictum Typographum Andream se conferat, et apud ipsum hac hyeme maneat.' (*Hist. Eccles. Isl.* III. p. 375.)—The letters which Bp. Finnur quotes are to be found in Bp. Guðbrandur's letter book, AM. 241, 4°. Unfortunately this has not been accessible to me. It is probable that something more about the press and the printing may be gathered from his letters.

press. Consequently he sent Jón Jónsson to Copenhagen where he remained during the winter of 1574-75 with Andreas Gutterwitz, printer to the University. In the spring or summer of 1575 Jón must have returned with a new printing press, and the printing of Hemmingsen's *Lífsins vegur*, which presumably had been begun the year before, was then finished. Thus he could have been at work in February, 1576, when the tractates were finished; in the same year also Palladius' *Catechismus* was printed. From the following year (1577) there are no books known, and it is therefore possible, as some writers think, that Jón Jónsson was again abroad to buy some new material for the press, returning in the spring of 1578. At any rate, King Frederick the Second issued on March 5, 1578, a letter granting Jón Jónsson the free use of the crown farm Núpufell in Eyjafjörður on the condition that he kept a press there and printed the books the bishop wished to publish.<sup>1</sup> This privilege was given on the advice of Bishop Guðbrandur, as Arngrímur Jónsson states. But in spite of the privilege Jón Jónsson remained at Hólar for a long time, and for eleven years we hear nothing of any printing at Núpufell. From 1578, when the *Lögbók* was printed, until 1584, when the *Biblíja* was finished, we find Jón Jónsson's name on all the Hólar books. There is, to be sure, the undated edition of the *Lögbók* which is usually placed at 1582. This, being without colophon, has, because of its poor type, been looked upon as a product of the old Núpufell press; but that is a mere conjecture, impossible to prove, since we have no evidence as to any press at Núpufell in that year. There are no books known from the years 1585-88. In 1589 the *Psálma Bók* was printed at Hólar without Jón Jónsson's name on it, and in the same year Dietrich's *Summaria yfer þad Nyia Testamentid* was printed at Núpufell by Jón Jónsson. Here we have two books printed in the same year and in two different places. But that does not, I think, necessarily prove the existence of two presses. The *Psálma Bók* may have been finished early in the year 1589, the press being subsequently

<sup>1</sup> *Kongelige Allernaadigste Forordninger og aabne Breve*. II. Deel. Rappsoe 1778, pp. 83-85.—Magnús Ketilsson thinks that the wording of the letter: 'thenne breffvissere Jon Jonsson' shows that Jón Jónsson was abroad at the time, and procured the letter himself; but that is not conclusive.



transferred from Hólar to Núpufell, and before the end of the year the printing of the *Summaria* could have been finished there. No books printed in 1590 are now extant, although Hálfván Einarsson mentions a few which he says were printed at Hólar in that year, but his assertion cannot be accepted until these books are actually found. In 1591 Jón Jónsson printed at Núpufell Dietrich's *Summaria yfer þad Gamla Testamentid*. In 1592 only the *Apologia* is known to have been printed, but it is without a colophon. In the following year no book is known to have been printed in Iceland, nor is there any until October 25, 1594, when Jón Jónsson finished at Hólar the printing of the *Graduale*, and November 5, the printing of Luther's *Catechismus*. The same year Palladius' *Wm Dóma-Dag* was also printed, but without a colophon. The printing at Núpufell had thus come to an end, and it is supposed by those who assume the existence of two presses that Bishop Guðbrandur bought the Núpufell press in 1593, and united it with his own press at Hólar. After 1594, at all events, there can be no question of two presses in Iceland; from that date there is only the Hólar press, owned by Bishop Guðbrandur.

In the material which has now been reviewed, there is nothing that points to an entirely new press, bought and established at Hólar by Bishop Guðbrandur.<sup>1</sup> In his letters of 1573 and 1574 (or 1575?) he mentions the old press, and says that the printing press itself (*torcular*) was broken beyond repair; what he bought then was therefore only a new printing press, but not a complete printing equipment. The types and other material from the old press were thus still in use, and were probably still the property of Jón Jónsson or the heirs of Jón Matthíasson. From time to time this equipment was renewed or added to; new types and

<sup>1</sup> Arngrímur Jónsson says in *Crymogæa*, p. 254: 'Is [Jón Matthíasson] filium habuit sibi cognominem. Qui Dn. Gudbrando auctore exteros invisit et in eadem typorum arte nonnihil profecit. Atque ut tanto facilius artem in Islandiam exerceret, intercedente Episcopo, singulare beneficium a clementissimo Rege Frederico impetravit: ex Regiis nempe fundis prædium Nupufellense gratis fruendum. Datum Anderskouff 5 Martii.—Per hunc itaque Typographum Ionam, Episcopus libros aliquot excudit: ac præterea officinam Typographiam domi suæ magnis sumptibus instituit; aliosque ab ipso Ionâ in illâ arte erudiendos curavit.' In spite of the 'præterea' this is altogether too indefinite, lacking as it does dates of any kind, to serve as a proof for the existence of two presses.

illustrations<sup>1</sup> were bought as required ; but it is likely that Jón Jónsson continued to be a part owner of the printing establishment. The new types which were added must have been in much the same style as the old ones ; in the various books from the Icelandic press during the sixteenth century the types are very similar. The types in the Núpufell books do not differ from those of the earlier Hólar books. They appear sometimes fresher and clearer in one book than in another, but that, as a rule, is chiefly due to the quality of the paper. It is not easy to understand Bishop Guðbrandur's policy, if at his own expense he sent Jón Jónsson abroad to acquire a better training, procured for him the grant of Núpufell, and then let him continue his own private press there, while the bishop's own press at Hólar required an experienced printer. Nor is it easy to see why the bishop should have had so important works as the two *Summaria* printed at Núpufell, in the old press, with the supposedly worn-out material, while his own new press at Hólar stood idle. Besides, Jón Jónsson, in order to carry on printing at his father's press, would have had to buy a new printing press, the old one, as we have learned, being broken. Bishop Guðbrandur is known to have been a very practical man, but to support two presses at the same time would have been unpractical. The theory about the two presses seems therefore from every point of view to be untenable. On the other hand, we do not know for what reason Núpufell was selected as a place for the press, that farm being at a considerable distance from Hólar ; there may have been no other crown farm available nearer to the see ; but that the press was not moved to Núpufell until eleven years after the royal privilege had been granted sufficiently shows, I think, the bishop's reluctance to part with the press, or be separated from it ; and it may be presumed that he finally yielded to Jón Jónsson's wishes in the matter. He had it brought back to Hólar four years later, after having experienced the inconvenience of being so far away from it. If any legal transaction took place

<sup>1</sup> Practically all the woodcuts in the Hólar books are of German origin. It is said that some of the woodcuts in the Bible of 1584 came from Hamburg ; that probably refers to the woodcuts in the Old Testament, while the five in the New Testament seem to be of a different type, and may have been made by the bishop himself after the cuts in the Danish Bible (cf. below p. 32).

between the bishop and Jón Jónsson in 1593, as reported, it probably consisted in the bishop's buying Jón Jónsson's share in the press, thenceforth employing him as a printer of the Hólar press. It is worthy of notice that after 1594 Jón Jónsson's name does not appear on the Hólar books, although he remained a printer there until his death in 1616.

The books printed in Icelandic during the sixteenth century are, with a very few exceptions, all of religious content, which is not to be wondered at, since religious questions were, to the mind of the rulers and the people, by far the most vital issue, and books of that character were greatly needed. The censorship of books according to the Church Ordinance of 1537 was exercised by the professors in the University of Copenhagen, or, in some cases, by the bishops of the different dioceses.<sup>1</sup> It is stated in a few of the Icelandic books printed abroad that these were approved by the professors—an approval of small value, since the censors themselves did not understand Icelandic. The censorship in Iceland was discharged by the bishops; the only book printed there which seems to have been submitted for approval to the professors and learned men of Copenhagen, was the *Psálma Bók* of 1589. But there was literally no provision in the Church Ordinance for a censorship of Icelandic books. Only books in Danish, Latin, and German were subject to censorship.<sup>2</sup> It was, of course, due to ignorance, or to oversight on the part of the makers of the Ordinance, that Icelandic was not included, but it did not follow that Icelandic books should be exempted from such a supervision.

The Icelandic books of the sixteenth century have now become very scarce. Of several only a few copies have been preserved; of others only one copy is extant; and there are some which have been entirely lost. The sources available for making a full bibliography of them are incomplete and frequently very unreliable, as the authors of these sources often have put down titles and dates from hearsay, or following an earlier writer, without taking the trouble to verify them, or to state whether they

<sup>1</sup> Concerning the censorship, see H. F. Rördam, *Kjöbenhavns Universitets Historie fra 1537 til 1621*. Kbh. 1868-77. I. pp. 287-292; II. pp. 358-362; III. pp. 452-454.

<sup>2</sup> *Dipl. Isl.*, X. p. 159.

themselves had seen the book or edition in question. In the present work I have attempted to describe all those books of which copies are known, mentioning at the same time the books or editions which have been recorded, either rightly or wrongly, in other works dealing with the subject. The fullest and most carefully compiled list so far is the one by Bishop Finnur Jónsson, in his *Historia Ecclesiastica Islandiæ*, vol. III (1775), but the author himself acknowledges its shortcomings.<sup>1</sup> The two essays by Bishop Ludvig Harboe in *Dänische Bibliothec*, vols. VII (1745)<sup>2</sup> and VIII (1746)<sup>3</sup> are also of value, as well as his two treatises on the Reformation in Iceland.<sup>4</sup> Hálfðán Einarsson's *Sciagraphia historiæ literariæ Islandicæ* (1777) is, as might be expected, of very great importance. The nineteenth century authors, like Jón Espólin, Hallgrímur Jónsson, and others, add nothing new, following closely the earlier writers. I have also consulted a manuscript list of books printed at Hólar and Skálholt during the sixteenth and seventeenth centuries; this is to be found in Berg. Mus. 128, 4°, and JS. 490, 4°, and is independent of the writers I have mentioned and, in a few cases more correct; it dates from the eighteenth century, and may have originated with Jón Thorkillius, who was Bishop Harboe's right-hand man while the bishop was in Iceland. At that time, and possibly also afterwards, Harboe collected a great number of Icelandic books. His library was sold at auction in Copenhagen in

<sup>1</sup> Regarding his list of books printed during the episcopate of Bp. Guðbrandur, Bp. Finnur says that the following must be observed: '1) Neque hunc catalogum ita perfectum esse, ut nulli hic desint ab eo editi libri, nam contrarium ostendit series annorum, quibus nulli libri adscripti sunt. 2) Nec nos omnes hos libros, aut jam habere, aut unquam conspexisse, multa enim ejus viri opera ad nos non pervenerunt, quæ autem adferimus, aut doctorum virorum scriptis, aut amicorum relationibus, aut tandem autopsiæ tribuenda sunt. 3) Quædam ita affecta esse, licet extent, ut annus adscribi non possit, cum capite et calce mutilata sint. 4) Quædam horum, quæ adferimus, bis aut ter edita esse' (*Hist. Eccles. Isl.*, III. pp. 379-381).

<sup>2</sup> Verzeichnis derer Bücher, welche im Stift Holum zur Uebung der Gottseligkeit in den Häusern gebraucht werden, pp. 647-666.

<sup>3</sup> Kurtze Nachricht von der isländischen Bibel-Historie, wobey zugleich von den Uebersetzern der Bibel verschiedenes angeführet wird, pp. 1-156.

<sup>4</sup> Published in *Skrifter, som udi det Kiöbenhavnske Selskab af Lærdoms og Videnskabers Elskere ere fremlagte og oplæste*, V. Deel. 1751, pp. 209-302; VII. Deel, 1758, pp. 1-100.

<sup>5</sup> Elenchus librorum quorundam antiqvissimorum, quos tam primo, ex officina præcipue Holana, quam dein Skalholtina, duobus proximè præcedentibus, impressos indagavi seculis.

1784-85, and the printed catalogue of it (*Bibliotheca Harboiana*, 1784, 3 vols.) includes a great many sixteenth century books, some of which have now completely disappeared. Whether more books were printed at Hólar during the first century of printing than there are now on record, is a question which is not easy to decide one way or the other. There may be, in writings and documents from the earlier centuries which still remain in manuscript, some further information about printed books of the period dealt with here. An examination of auction catalogues and other library catalogues of the seventeenth and eighteenth centuries might also add to the number of titles, or give a clue to copies of books which are now otherwise unknown.

About 1888 Willard Fiske compiled a tentative list of *Icelandic books of the XVIIth century* (8° pp. 4) which he sent to many libraries and persons interested in Icelandic literature, in order to ascertain where copies of these books were to be found. The list included 39 items from the years 1540-1600. It was his intention to publish a catalogue of them later. Whether he obtained much information through the circulation of this list I am unable to say, but on his many travels he examined old Icelandic books wherever he found them in libraries, and the notes he took on these occasions have been at my disposal, and have frequently been useful to me, written as they are with his usual accuracy. I have myself examined all the sixteenth century books which are to be found in the National Library (*Landsbókasafn*) in Reykjavík, and in the Royal Library, and the University Library in Copenhagen<sup>1</sup>, the three libraries which, together with the Fiske Icelandic Collection<sup>2</sup>, possess most of these books. Several of them are also to be found in the University Library of Upsala, most of the copies there having belonged to Rolf Arpi, who doubtless collected them during his visits to Iceland about 1880 and after<sup>3</sup>. A few sixteenth century books have

<sup>1</sup>The books in the two Copenhagen libraries are entered in *Bibliotheca Danica* (Kjöbenhavn 1877-1914, 5 vols.).—I am under obligation to Mr. Sigfús Blöndal, of the Royal Library, for much information concerning these books.

<sup>2</sup>Some of the books in the Icelandic Collection have been described in W. Fiske's *Bibliographical Notices* I, IV-VI, 1886-1907.

<sup>3</sup>I am greatly indebted to Dr. Aksel Andersson, librarian-in-chief of the University Library at Upsala, for information about the books there.

also found their way to the Bodleian Library, Oxford<sup>1</sup>, and to the British Museum<sup>2</sup>.

The titles are given as minutely as the types available to me permitted. Abbreviations are filled out, and the letters supplied are put in italics. Some peculiar characters could not be reproduced, *e. g.* the þ, which is always shown by italic (*f*) for the sake of distinction. The titles are in a chronological order, and under each year an alphabetical arrangement is usually followed. All books have been listed which were either printed in Iceland, or in Icelandic, or by Icelandic authors, during the sixteenth century. There are thus included 49 books, or editions, all of which, with the exception of seven, were printed in Iceland; some 18 other books or editions are mentioned by title, but of these only four can be looked upon with certainty as having existed, while the information about the others is vague and insufficient. It is to be hoped that more light may be thrown upon them, or copies of them be found.

<sup>1</sup>For the description of the copies in the Bodleian I have chiefly depended on Mr. Fiske's notes.

<sup>2</sup>See T. W. Lidderdale's *Catalogue of the books printed in Iceland from A.D. 1578 to 1880 in the Library of the British Museum*. London, 1885. fol.



## ICELANDIC BOOKS OF THE SIXTEENTH CENTURY

1534. Breviaria ad usum ritumqve Sacrosancte Holensis Ecclesie, jam prius impressa, impensis ac mandatis insignibus, reverendi in Christo patris et Domini, Domini Joannis Arneri ejusdem Ecclesie Episcopi felix faustumqve adepta sunt exordium. *At the end*: Opus istud impensis ac industria plurimum reverendi in Christo patris Dni Joannis Arneri Sacrosante Holensis Ecclesie episcopi faustum felicemqve sortitum est exitum finemqve optatum. In residentia sua impressum atqve adauctum Calendas Maji Anno salutis MD. XXX. IIII.

This presumably is the first book printed in Iceland; at least it is the only definitely known work of the Icelandic press prior to the Reformation. No copy of it is now in existence. The last known copy was in Árni Magnússon's library, and was destroyed in the fire in Copenhagen 1728<sup>1</sup>. It is from that copy the title given above is derived. Árni Magnússon's secretary, Jón Ólafsson from Grunnavík, who had seen the copy, wrote afterwards down from memory the title and the colophon<sup>2</sup>. It is evident from this that the book was printed at Hólar. He describes it as 'excusum forma quarta, cantilenis latinis melodiarum pulcherrimarum, lemmatibus rubris distinctum'.<sup>3</sup> Luckily a few years ago Count C. M. Stenbock found pasted on the inside of the cover of an Icelandic seventeenth century manuscript in the Royal Library in Stockholm, two leaves (numbered: llij and lliij) which Mr. Isak Collijn identified as being from the lost breviary. He has described them in *Nordisk tidskrift för bok- och biblioteksväsen* 1914, pp. 11-16 (Två blad af det förlorade Breviarium Nidrosiensi, Hólar 1534), with facsimiles.<sup>4</sup> It appears from this that the work was a close reprint, rather poorly executed, of the 'Breviarium Nidrosiense' which at the instance of Archbishop Erik Walkendorf had been printed in Paris 1519. There are numerous typographical errors to be found there, and the type Mr. Collijn describes as follows: 'På de båda bladen förekommer endast en stilsort, en liten ful schwaback af det slag, some på 1500-

<sup>1</sup>An amusing anecdote is told by Uno von Troil (*Bref rörande en resa til Island* 1772. Upsala 1777, pp. 186-187) in connection with the loss of this copy.

<sup>2</sup>*Nye Tidender om lærde og curieuse Sager* 1740, pp. 249-253 (Continuation af C. F. Wadskiærs Observationer om Bogtrykker-Konsten i Danmark).

<sup>3</sup>Add. Bibl. Univ. Havn. 36, fol. Quoted in *Biskupa sögur* II. p. 442.

<sup>4</sup>Reviewed by B. M. Ólsen, in *Skírnir* LXXXVIII, pp. 222-223, and by V. Guðmundsson in *Eimreiðin* XX, p. 230.

talet blef vanlig i tyska och svenska tryck. Som anfangen hafva användts dels initialer från en större rubrikstil, dels ett slags klumpiga lombarder af föga tilltalande utseende. Två slags alineatecken förekomma, ett handformigt och ett säckliknande. Några i rödt tryckta öfverskrifter finnas icke på dessa sidor, lika litet som några noter, hvilket emellertid icke hindrar, att bådadera kunnat förekomma i andra partier af det förlörade breviariet.' The size of the printed page according to the facsimiles is 13.2 x 8.8 cm., in two columns (29 lines) with running title, but no catch-words.

By comparing the contents of the Paris breviary as given by Bruun (*Aarsb. og Medd.* I. pp. 268-275)<sup>1</sup> with the accounts in Icelandic sources<sup>2</sup> of books reported to have been printed in Jón Arason's press, it will be found that these may, as far as the titles go, merely be portions of the breviary. Arngrímur Jónsson,<sup>3</sup> the earliest writer on the subject, says that Jón Matthíasson printed 'Evangeliorum & Epistolarum Dominicalium lectiones', probably referring there to Ólafur Hjaltason's manual of 1562; then he adds: 'Ad hæc odas aliquot sacras & manuale, quod dicunt, sacerdotum, ac præterea fortassis libellum unum aut alterum'. The 'manuale sacerdotum' may be the breviary, and the 'odæ sacræ' possibly identical with 'cantilenis latinis' in Jón Ólafsson's description, and therefore refer to the Psalter which in the Paris breviary fills 66 leaves, and, of course, must have filled corresponding space in the Hólar edition. Bp. Finnur Jónsson mentions in the first place (*Hist. Eccles. Isl.*<sup>4</sup> II. pp. 721-722) a 'Manuale Pastorum' of which he gives the date ca. 1530, there evidently referring to the breviary, which he also later (III. p. 226) mentions as 'Breviarium Nidarosiense'; but in the latter place he adds that Jón Matthíasson printed, 'ut quidam volunt, Calendarium Latinum'. A calendar occupied 8 leaves in the Paris breviary, and must also have been included in the Hólar issue. But these accounts are not of much importance; probably none of the early writers who mention the breviary, excepting Jón Ólafsson, ever saw a copy of it. And there is no conclusive evidence to show that there were any other books issued from the Icelandic press during Jón Arason's episcopate.

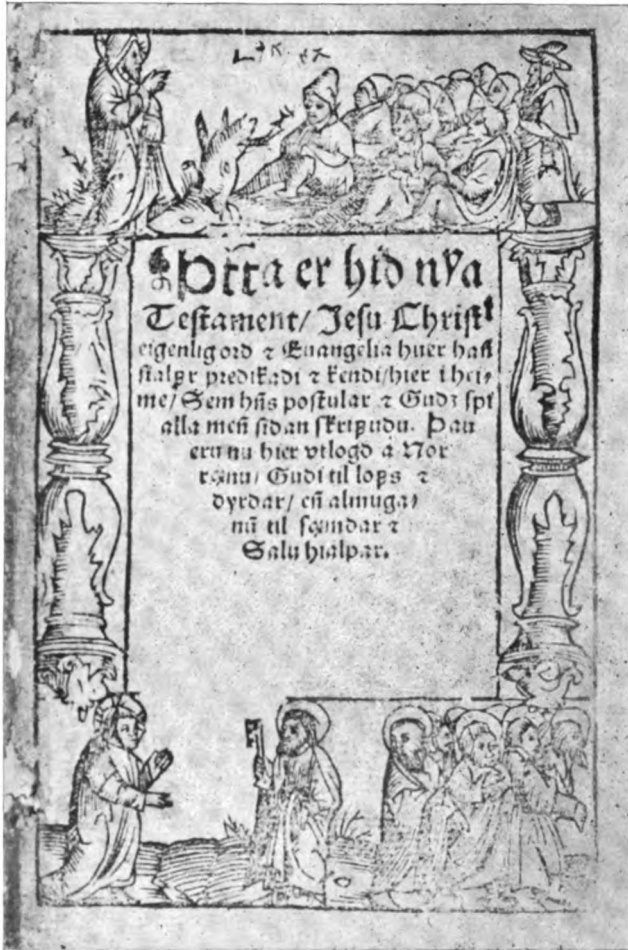
1540. Petta er hid nya | Testament, Jesu Christi | eigenlig ord  
oc Euangelia huer hann | sialfr predikadi oc kendi, hier i hei- |  
me, Sem hans postular oc Gudz spi | alla menn sidan skrifudu.  
Pau | eru nu hier vtlogd a Nor | rænu, Gudi til lofs oc | dyrdar,

<sup>1</sup> See also Lauritz Nielsen's article in *Nord. tidskr. f. bok- och biblioteks-väsen* I. pp. 38-39 with facsimile of the title-page (Nye Oplysninger om to danske Palæotyper).

<sup>2</sup> These references are all mentioned by Collijn, and by Chr. Bruun in his description of the Breviarium in *Aarsb. og Medd. fra det st. kgl. Bibliothek* II. pp. 123-125.

<sup>3</sup> *Crymogæa*. Hamburgi 1610, p. 154 (i. e. 254).

<sup>4</sup> The title of this work will not be repeated in the following pages, but the work referred to only by its author's name.



Title-page of *Hid nya Testament*, 1540.



enn almuga- | num til sæmdar oc | Salu hialpar. *At the end*  
(f. [330]b): Pryckt vti Konungligum stad Ros- | chylld af  
mier Hans Barth | xii dag Aprilis, Anno | domini M Dxl.

8°. Sigs.: A—Z, a—s (the last in 10); ff. [330]. Small schwabacher; page-lines 32; size of page: 11.8 x 6.7 cm. (incl. marginalia 8.1 cm.); running titles; catchwords; marginal references; decorative initials in three sizes. T.-p. in woodcut border, the top picture representing Christ talking to the people, the bottom picture shows him sending out the Apostles and St. Peter turning towards him with the key in his hand (see plate I); on the reverse is a woodcut representing David playing the harp, above and below are scriptural quotations. *Contents*: T.-f.; King Christian III's letter concerning the publication and the sale of the New Testament, dated 'otthende dagen effther alle Helgen dagh' (Nov. 9) 1539, ff. (2)a—(3)a; Formale (Luther's preface), ff. (3)b—(7)a; Þessar eru bækr hins nya testamenti, f. (7)ab; text, ff. (8)a—(324)b; Registrum huernen finnast skulu pistlar og Gudspíoli, þau sem lesinn verða í heilagre, Kirkiu, a Sunnu daugum eða odrum hatidum, kring vm tolf manudu, ff. (325)a—(327)b; the translator's postscriptum, unsigned and ending with Amen, ff. (328)a—(330)b, followed by the colophon.—The royal letter states that the work had been found to be 'rettheligen . . . vdsett effther then latiniske translation', but Bp. Harboe (*Dän. Bibl.* VIII. pp. 20–41)<sup>1</sup> has found that the translator made use of both the Vulgate and Luther's translation. Luther's prefaces to the Epistles are included, but his preface to the Apocalypse is left out on account of its harsh language about the papacy, in its place there is a brief preface by the translator himself. Oddur Gottskálksson (1514–1556), called in the royal letter Otthe Norske, is said to have translated St. Matthew's Gospel in Skálholt, and the rest of the work at his home Reykjar in Ölves. The story of the translation was first told by Jón Egilsson in his 'Biskupa annálar',<sup>2</sup> and has often been quoted. The translation was ready in 1539, and was then brought by the translator himself to Denmark, where it was examined by professors and doctors and found to be correct—a judgment which must have been superficial, to say the least, as none of them is known to have been acquainted with Icelandic.<sup>3</sup> It was probably printed at the translator's own expense. It is the first book printed in Icelandic, so far as is known, and its appearance marks an epoch in the literature of Iceland. It initiated the revival of Icelandic prose, and from a linguistic point of view has many short-comings, as might be expected of a pioneer work. The praise bestowed upon it by Guðbr. Vigfússon<sup>4</sup> was greatly exaggerated,

<sup>1</sup> Cf. also E. Henderson, *Iceland*, 1818, II. pp. 265–268.

<sup>2</sup> *Safn til sögu Íslands*, I. p. 77 ff.

<sup>3</sup> H. F. Rörðam, *Kjöbenhavns Universitets Historie*, 1868–69, I. p. 203.

<sup>4</sup> Selections from the translation were printed in Vigfússon and Powell's *An Icelandic prose reader*, Oxford 1879, pp. 265–336, notes pp. 433–443. (Cf. also H. Sweet's review in *The Academy*, XVI. 1879, pp. 178–179.)

and Eiríkur Magnússon consequently had no difficulty in confuting it<sup>1</sup>. The printing is rather poor, and the book abounds in printer's errors, due to the fact that it was printed outside of Iceland and no proper supervision exercised by the translator. For this he apologizes in the postscriptum which otherwise is of religious content. The title border is known from German works and other of Barth's books. Barth had established himself as printer in Roskilde in 1534 (*Aarsb. og Medd.* II. pp. 399-400).

There are two copies in the Copenhagen Royal Library (*Bibl. Dan.* I. 46; *Aarsb. og Medd.* II. pp. 229-231), one in Copenhagen University Library, one in Upsala University Library, and one in the Landsbókasafn, Reykjavík (cf. *Ísafold* XXXIV. no 47, p. 187). The copy in the Icelandic Collection (*Catal.* p. 46) is slightly imperfect; an imperfect copy is in the library of the British and Foreign Bible Society (Darlow and Moule, *Hist. Catal. of the printed editions of Holy Scripture*, 1903, III. p. 780). A copy without t.-p. is said to have gone with Jos. Lorck's library to the Königl. Landesbibliothek, Stuttgart. Bp. Harboe owned three imperfect copies (*Bibl. Harb.* II. 1784, p. 235, nos. 2251-53); and copies are entered in the catalogues of the libraries of P. H. Resen (1661) and O. Thott (1789).

1546. Postilla. | Stuttar vtskyring | ar þeirra, Gudzspialla sem a ol- | lum Sunnudogum, kring | vm arit predikut | verda. | Samansettar fyre fatæka soknar | Presta oc husbuendur, af vir- | diligum manne, D. An- | tonio Coruino. | Enn a norrænu vtlagdar af | mier Odde Gotzskalkzsyne. | Prentadar i Raudstock af | Ludowick Dietz. | M. D. XLVI.

2 parts. 8°. Sigs.: A-Z, Aa-Nn (the last in 7); ff. 115 + [3], [1] + 163 + [4]. Schwabacher, two sizes; page-lines 30 and 25; size of page: 12 x 7.4 cm. (incl. marginalia 8.9 cm.); running titles; catchwords; marginal references; small Gothic and a few ornamental initials. T.-p. in border, at the bottom of which stand the words: DORHEIT MACHT ARBEIT; lines 1, 7, 8, 9, 10, 13, 14 and 15 are in red. There are 2 woodcuts in the 1st part: f. 3a (Christ riding into Jerusalem) and f. 22b (the Christ child lying in the manger). The 2nd part has a t.-p. as follows: Stuttar | vtskyring- | ar þeirra Gudzspialla | sem i fra Paschum, oc | tijll Aduentunnar a | Sunnudogunum | lesin verda. | Saman settar af | virdiligum manne, D. | Antonio Coruino. It is in border, different from that of the 1st part, at the top of which is the date 1522, at the bottom the words: AMOR OMNIA VINCIT; on the reverse is an armorial woodcut with the inscription: REDEMPTORIS MVNDI ARMA; it is in border at the bottom of which is a shield with the printer's monogram. This part has 2 small woodcuts: f. 1a (the resurrection of Christ) and f. 40b (the Holy Spirit descending upon the Apostles). *Contents, pt. i.*: T.-p., f. 1a; preface (running title: Ad pium | Lectorem)

<sup>1</sup> E. Magnússon, *Dr. G. Vigfusson's ideal of an Icel. New Testament translation*, Cambridge 1879; an Icel. edition somewhat augmented: *Nokkur orð um þýðingu Odds lög. Gottskálkssonar á Mattheusar guðspjalli*, Reykjavík 1879.



dated and signed at the end: 'Skrifat i Raudstock in vigilia Natiuitatis Christi [Dec. 24] Anno etc. M. D. xlvj. Ydar hinn goduiliuge. Ottho Gotschalci', ff 1a-2b, followed by a scriptural quotation (Jeremiah xxiii) in Latin and Icelandic; text, ff. 3a-115a; Ein litil Registur Vetrar Partzins, ff. 115b-(3)b, followed by a prayer and a Latin biblical quotation (John iii); *pl. ii.*: T.-f., on reverse a woodcut; text, ff. 1a-161a; Epilogus. Pad er | Ending Bokarinnar, ff. 161b-163b; addenda (Pessi clausa skal standa, etc.), f. 163b; Ein litil Registur Sumar Partzins, ff. (1)a-(4)b, ending with: 'FINIS. Spes mea Christus,' etc. followed by three scriptural passages in Latin (Psalm. 113; Ezekiel 34; Tren. 2). All the known copies have only 7 leaves of sig. Nn; there were probably 8 leaves, the final leaf then having a colophon, as given on a MS.-leaf in the copy of the Icelandic Collection; this represents at the top two concentric circles between which is the inscription: 'Canis lapidem sequitur omisso jactore', and within the circles is written: 'Aurn er inan i hringnum under huerre a fleti innan i audrum litlum hring standa pesser stafir L D'; below the circles is: 'Prentad i Raudstock | af mler Ludowick Di- | etz, þann xvi. dag Ap [1] | Aprilis | ANNO | 1546,' to which the writer adds: 'Þetta ad calcem Corvini postillu ex impresso.' Although lacking in all the extant copies, this colophon must have been in Bp. Harboe's copy, since he gives the date of printing as April 16, 1546 (*Förste Afhandl. om Reformationen i Isl.*, 1751, pp. 282-83), still he records only 161 leaves in the 2nd part.—This is doubtless the best printed Icelandic book of the 16th century<sup>1</sup>, and has now become scarce. The copy in the Icelandic Collection is slightly defective, lacking the first two leaves of the 1st part, which are supplied in photographs. The Landsbókasafn has three imperfect copies. The Copenhagen Royal Library has two copies (*Bibl. Dan.* I. 487) one of which is defective; they are described by Bruun in *Aarsb. og Medd.* II. pp. 287-290. There is also a copy in Upsala University Library. Bp. Harboe owned a copy (*Bibl. Harb.* II. p. 238, no. 2298), and a copy is mentioned in the auction catalogue of Fr. Rostgaard's library (1726).

This collection of sermons by Antonius Corvinus (Rabe, or Rabener, 1501-53) was first published in two parts by Georg Rhaw in Wittenberg 1535 (*Kurtze Auslegung der Euangelien. . . Vor die armen Pfarrherrn und hausveter*, etc.), with a preface by M. Luther. Down to 1545 thirteen High German editions appeared, some of which included also the exposition of the epistles<sup>2</sup>; the work was translated into Latin, Low German, Bohe-

<sup>1</sup> About L. Dietz, the printer, see *Aarsb. og Medd.* II. pp. 328-329. He printed the Danish Bible of 1550.

<sup>2</sup> Cf. M. Luther's *Werke. Krit. Gesamlaug.* XXXVIII. Bd. Weimar 1912, pp. 434-440.—The sermons or expositions by Corvinus were published in 7 vols. by Rhaw during the years 1535-38; the first two vols. dealt with the Sunday gospels, and are those here translated; the 3d vol. was an exposition of the gospels for the principal feasts; the 4th, sermons on the passion (see below, 1559); the last three volumes contained exposition of the epistles on Sundays and feast-days during the year. These Oddur Gottskálksson either translated, or intended to translate. He says in the preface: 'Giarnan skyllða eg kærir brædur hafa latid prenta yður tijl goda adrar

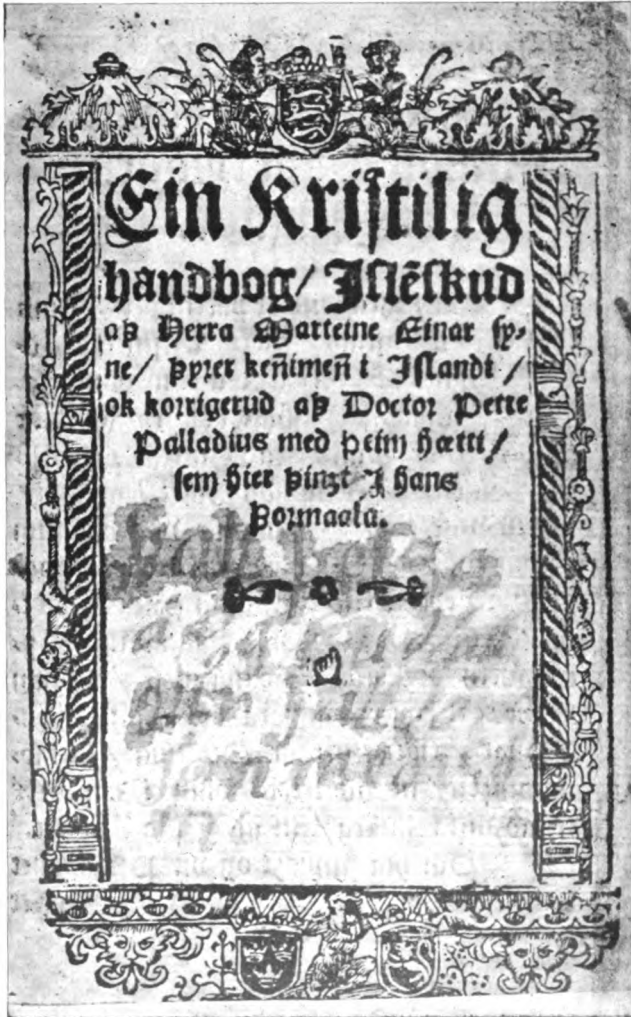
mian, Danish (printed in Roskilde by Barth, 1539, cf. *Aarsb. og Medd.* II. pp. 214-217), and later into English. The Icelandic translation was, of course, made directly from the German. The popularity of the work was due to the fact that its author had been successful in his aim of writing a book which exactly suited the needs of poor parsons and family fathers. Says his latest biographer: "Während Luther in seiner 'Kirchenpostille' eine Reihenfolge von fertig ausgearbeiteten Predigten über die Evangelien und die Episteln darbot, hatte sich Corvinus zur Aufgabe gestellt, eine praktisch-exegetische Auslegung des Textes der Evangelien und der Episteln als Materialien für Predigten zu liefern. Er hatte dabei die Bedürfnisse der Pfarrer im Auge, zumal derer 'auf den Dörfern, die zum Teil ungeschickt, zum Teil arm sind und keine Bücher kaufen können'; auch solchen 'Hausvätern', die unter dem Papsttume des Wortes berauft seien und doch sich ihre eigenen Hausgemeinden evangelisch erbauen möchten, wollte er damit einen Dienst leisten. Zu diesem Zwecke legt Corvinus den Text im Zusammenhange aus, ordnet denselben nach bestimmten Gesichtspunkten und ermöglicht so auch eine fruchtbare Anwendung desselben in Predigten. Die Auslegung geschieht vom Standpunkt der lutherischen Rechtfertigungslehre, die Kern und Stern des Denkens unsers Autors ist; er exegesierte den Text 'nach der Analogie des Glaubens,' sachlich richtig, nüchtern und im guten Sinne verständig."<sup>1</sup> Because it was so convenient a book for pastors, the charge was brought against the author by some of his critics, that he had made many ministers lazy by it.—Oddur Gottskálksson asked for some contributions from the ministers in Skálholt diocese for the printing expenses, but apparently received very little. But when it had been published Bp. Gizur Einarsson announced it to the ministers in a letter of June 4, 1546, urging them to buy it that the translator might get his expenses defrayed. In another letter of April 7, 1547 he commands them to buy it together with the New Testament, threatening them with prosecution, if they disobey the command. The price of the book was 30 'fiskar' (4 Danish marks) in Hafnarfjörður.<sup>2</sup>—In the preface the translator gives his reasons for translating and publishing the work; it was done for the benefit of his countrymen, not to gain praise for himself—perhaps having there in mind a charge brought against the author himself; it was to aid those whose duty it was to preach for others and who were without the Bible. From this book they would be able to take themes for their sermons, or read from the postil to their congregation. In the epilogue there are admonitions to

fleiri fræði bækur heilagrar ritningar, sem eru vtleiggingar yfuer Sunnudaga Pistlana, oc Euangelia de Sanctis kringvum aarit, ef at eg hefda swo efne a penningum haft.—A full bibliography of Corvinus' works by Georg Geisenhof, in *Zschr. der Gesellsch. f. niedersächs. Kirchengesch.* V. 1900, pp. 1-222.

<sup>1</sup> P. Tschackert, *Antonius Corvinus Leben u. Schriften.* Hannover u. Leipzig 1900, pp. 33-34.

<sup>2</sup> These letters in Danish translation are published by Harboe in his *Förste Afhandling*, etc. 1751, pp. 284-285.—Concerning the New Testament, cf. also *Diplomat. Isl.* XI. p. 134.





Title-page of Marteinn Einarsson's *Ein Kristilig handbog*, 1555.

the clergy about conducting the service and also about their own conduct in private and public, and it ends with the advice to heads of families (*hús-bændur*) that they 'fyrre biode i sinum husum allann vondann ohofigann kuedskap oc hiegomlig danzlæti' but devote themselves to God's word and read it frequently in their houses.

1555. Ein Kristilig | handbog, Islenzskud | af Herra Marteine Einar sy- | ne, fyrer kenñimenñ i Islandi, | ok korrigerud af Doctor Petre | Palladius med þeim hætti, | sem hier finzt I hans | formaala. | —.

8°. Sig.: a.; ff. [4]. T.-p. in woodcut border, at the top of which is the Danish coat-of-arms, and at the bottom the Swedish and Norwegian ones (see plate II). On back of t.-p. begins Palladius' preface: Petur Palladius Doctor, Til allra Soknapresta ok Salu syrgara, i Islande; it occupies ff. (1)a—(4)a, and is dated at the end: 'Skrifad i kaupenhavn sietta dag Marcii, manadar, arum epter Gudz burd. MDLV'. The lower half of f. (4)a is blank, on the reverse of it is a list of errata (*Þetta skal riettast i bokinne*).—In his preface Palladius says: 'Dei gratiam et pacem per Jesum Christum, kære [!] kristner brædur. Eg vil biifala yður ollum saman, þessa handbok sem ærligur ok vellærdur mann herra Martein Einarsson, Biscup fyrer sunnan þar i Landinu, hefur vt sett ok prenta latid vpp aa sinn eiginn kostnad, þui hun er riett ok til gægne [!] fyrer enn kristna almuga þar i Landinu, ok til Gudz dyrdar, Suo klarliga fyrer huern dygdugan Sokna prest, ad han hefer ecki þauf annara boka, til skirnarinna, til nattuerdar Drottins, til hiona vigslu, til ad leida Konur i Kirkiu, til ad vitia siukra, til ad grepta Lik etct.—Þar hia finnast og vi. Predikaner yfer Likum, fyrer adskilianliga Men, huer epter þeim hætti, sem sa var, sem dainn er, med Collectum, Sunnu daga, og hatida i kring vm arit, og þar til fim Pisla, af enu gamla Testamente, sem ecki voru, adur i Islendsku, ad auk þat litla Psalma kuer sem hier epter fylger, med þui sem meira er, þat er allt saman Corrigerat, og yfer sied, Suo ad þat er gott og gudligt, ok enu hialpsamligu Gudz ordi til heidurs ok pridingar.—Þui þo ad þat sie ed allra yfarsta, i Kirkiunne, ad heyra Gudz ord, og vardveita þau, og trua þeim, læra ad elska Gud, og sinn naunga af huga og hiarta etc.—Þo sæker [!] þess ad aller dugandi Kristner menn, skulu og suo giora Enni heilaugu skirnn sina heidran, þa barnit skyrist, med lika moti ad ganga optsinnis til Gudz bordz, og med taka þar Kristi natt uerd, hans heilaga og hialpsamliga, Likama og Blod til stad festingar i Trune, vm fyrer gefning þeira synda etct.—Item ad þeir skulu ok suo bidia, og syngia, og þacka Gudi, Og ad vita med huerium hætti þeir skulu skicka sier i audrum vthuerfis Ceremonium, og skickan, til þess ad aller hluter (sem Paulus seiger) Mætti ganga heidarliga og vel til, i Kristinnar samkuomu, þa er það vel til samans sett i þessari bok, og er visselega til gagns og Gudz dyrdar, þar fyrer lika sem bannad er i hera Kongzens ordu bok, ad aller Dansker saunguar syngizt med Latinu notum, sem saa vpp steysame Mæntzer hafde aa sett þo han kyme [!] þui ecke fram koma.—Suo ber það ok hier yður aullum ad vera fyrer bodit (Enn þo þeim enu dygdugu þurfi ecki slikt ad kenna, þui þeir ad rietta sig vel sialfer i þui

aullu sem þeim ber að giora) að einginn af yður skal eftir þennan dag idka aðrar þess hattar bækur, enn þessar, suo framt sem han vill vera Gudi ok sinne valldstiorn hlyden ok vnder gefinn, lika eirnen er mier það olydanligt vppa Gudz orða vegna, að nockur skyllde vilja dyrfast til að vm vernda [!] nockut af þui sem stendur i þessare bok, suo sem villde han giora þat langt vm betra, ok vill vera suo nockut sierdeilis framar audrum, i moti þui brodurligu samþycke sem vera aa i Ceremonium, sa þeinker þar til huad hinn heilagi Prophete David seiger Psalm cxxxiii. . . . —Item er það ecki helldur skiickanligt, að nockur setie til að skrifa eftir þessare bok, þui að opt verður misskrifad, ok rangt huar af að eftir a kemur opt osamþycke, ok tuidrægne, a medal almugans að ecki er halldit i einum stad sem i audrum.—Það er agiatur hlutur að þier erud aller i eindrægne huer vid annan þa nidur legst allur misgrunur, lika ok em [!] kenningina, þui huar sem hellst Prestarner finast osamþycker i Ceremonium ok skickan þa settlar almuggenn strax að þeir fylgizt ecki helldur að i kenningunne.' After some further exhortations the bishop winds up by condemning those parish priests 'sem nu enn eru, ok afestast vid sinn Papista skap ok Ogudligu framferde, fyrer þui að þeir giora ecki alleinazta sitt embætti oriettliga, helldur reyfa þeir ok stela, fra enum fataeka, ok faa viisa almuga, þeira saluhialp suo sem enn argazte þiofur sem heinddur [!] er i galga,' etc.

The ritual proper has a t.-p. as follows :

Almenilig hand- | bok fyrer þinga Presta I | Islande med  
nockrum. Ser- | monum ok Psalmum, med Sunnu | daga ora-  
tium ok nockrum | Pistlum. | M. D. L. V. | [*Vignette.*] At the  
end (f. [87] b) : Pryckt vti Konungligum stad Kaupen- | hafn af  
mier Hans Vingard. xxii. dag | Februarii Anno Dommini [!] |  
M. D. L. V.

8°. Sigs.: A—L; ff. [88]. The vignette on the t.-p. represents a baptismal ceremony. Schwabacher; size of page: 12 x 7.6 cm.; initials, various sizes and styles, both Gothic and Latin. Contents: T.-p.; Formale docter [!] Martin Luter ollum kristum leserum [!] Nad og fridur i Christo vorum Drottne, etc., ff. (1)a—(3)b; Hier Epter fylger Ein litel hand Bok fyrer einfallda þinga Presta, beginning with the ritual for baptism, ff. (4)a—(9)a; Hier Byriazst nu Gudspialligt Messu Embætte, ff. (9)a—(26)a; Stuttur formali fyrer hiona vixlune, etc. ff. (26)a—(35)a; Huernen at konur skal leida i Kirkiu, ff. (35)a—(36)b, at the end of which is the following paragraph: 'Lausa konur ok allar þær sem oraduandar eru, skal presturinn ecki i Kirkiu leida, þui at Diofullenn leider þær i sina Kirkiu, þar til þær betra sig, ok mismunan a at vera i milli raduandra, ok oraduandra. Finis'; Hier eftir fylger, að vitia siukra, etc., with a woodcut, ff. (37)a—(43)b, and is followed by a notice about funeral ceremony; Nokrar Predikaner sem mann ma hafa nær Lik eru graffin, sem eru Predikadar of Doctor Petro Palladio, ff. (44) a—(65) a, being six sermons with headings as follows: Fyrsta Predikan sem man skal hafa yffer nockurum lærdum; Annar formale sem man ma haffa yffer þeim sem hafft haffa nockura valldz stiorn;

Enn þridia Predikan sem mann ma haffa yffer nockrum Fullaldra manne ; Fiorda predikan sem mann ma predika yfer huerium sem vil ; Fimta Predickan sem mann ma predicka yfer nockure kuinnu sem deyr af barnsæng ; Sietta predikan sem man ma perdika [!] yfer barne. Hierepter fylger oraciur sem lesazt a sunnu daugum hatidum og helgum daugum i kring vm arid, ff. (65)a—(83)b ; Hier epter fylgia nokrer pistlar þeirra hatiida, sem ecke standa i enu nygia Testamente, ff. (84)a—(97)b, ending with : Finis, followed by the colophon. The final leaf (Lviiij) is blank, but in the Royal Library copy there is written on it a formula for a wedding ceremony (Eg nœe nœason, festi þig nœa nœadottir, mier til löglegar eiginkonu, etc.), a stanza (Grundvöll giæfu allra, | Guds otta med iprottum, | boklista tel eg bestann, etc.) and the names of various owners. This copy is defective, lacking ff. Lv—Lvj ; the Copenhagen University Library has a complete copy.

The last part of this work has a t.-p. as follows :

Epter fyl- | ger litid Psalma | kuer af heilagre Skrift vt | dregid, og Islendskad | af Herra. | M : E : S : S : *At the end* (f. [46] a): Prycktt vti Konungligum stad Kaupen- | hafn af mier Hans Vingard. xviii dag | Martii Anno Dommini [!] | M. D. L. V.

8°. Sigs. : A—F (of the last only 6 leaves are printed); ff. [48]; size of page : 12 x 7.6 cm. T.-p. in woodcut border, the same as the New Testament of 1540. Schwabacher of two sizes ; Gothic and Latin initials. Most of the hymns have the first stanza very heavily leaded as if to write music between the lines. *Contents* : T.-p.; text (some 35 hymns, each having heading in heavy type), ff. (1)a—(38)a, ending with : Finis ; Einn Tractatus | med hueriu moti ad einn | sokna prestur skal vm- | ganga med sinn almuga | þa han predikar fyrer | þui P : P : D : MDLiii, ff. (38)a—(41)a, being a translation of a tractate by P. Palladius ; Þeim ollum sem eru hard | suirdader [!] heyrer þessi til | sogn af heilagri ritningu | vt dreigen, af, Meaistara [!] Nichulao Palladio, su- | perintendente i skaan ei | Ar &c. MDLv, ff. (41)a—(43)b ; Ein agæt huggan ok hug- | suolun til allne [!] þeirra sem | sig vilia vidrietta ok be- | tra, ok Gud bidia vm sii- | na nad, af sama meista- | ra vt sett, ff. (44)a—(46)a, followed by the colophon given above. The final page is blank, as well as the two last leaves of sig. F., which are filled in the Royal Library copy, with MS.-notes in Latin and Icelandic. Jón Gizurarson (*Safn til sögu Ísl.* I. p. 691), says that some ascribed the translation of these hymns to Þórður Marteinnsson, Bishop Marteinn's natural son ; it is, however, clear from the t.-p. that the bishop wanted himself to be looked upon as the translator, the initials M. E. S. S. meaning doubtless : Marteinn Einarsson Superintendent Skálholtstíptis ; and the book was popularly known as 'Marteins sálmar.' Neither this work nor the preceding ritual is very creditable to the bishop, since the translations are exceedingly bad, both as to form and language, and in addition are marred by numerous and serious misprints. Bishop Marteinn and

his son were in Copenhagen during the winter of 1554-55, but they seem to have exercised but a poor supervision over the printing. As an example of the poetry we print here the last hymn in the book, a translation of the famous Lutheran hymn 'Ein feste Burg ist unser Gott' (Deus noster refugium, Psalm xlv):

Wor Gud hann er suo uolldugt skiol, | veria fyrer oss og skiaulldur, |  
hann leyser oss su liiknar sol, | fra langre navd oss helldur, | sa gamle  
grimme ovin | griipur han allt til siin, | makt og margann prett | moti oss  
hefur til sett, | a iaurdu er ecki hans liike.

Vor eigin makt er einskis verd, | aller verdum snart vnner, | styrck haund  
fyrer oss i striid er giaurd, | stolltir þeir verda bundner, | kannt þu hann  
kienna hier, | Christur hann heiter, | Drottin allz heriar, | I dyrd eirn Gud  
hann er, | hann skal sigurin hallda.

Þo veraulldin diaufia væri full, | og vilde oss alla gleypa, | ottunzt [!]  
vier ecki allt það krull, | ad aungu verdur su sneypa, | þo heimsens  
haufdinge hier, | hardliga ybbe sier, | getur hann giaurt ei prett, | þui Gud  
hefur dæmt hann riett, | eitt Gudz ord getur hann bundid.

There are copies of this ritual and hymn-book in the Copenhagen Royal Library (*Bibl. Dan.* I. 567) and in the Copenhagen University Library. A third copy is said to be in the Jón Sigurðsson Collection in the Landsbókasafn (cf. Jón Þorkelsson, *Digtningin þaa Island*, 1888, p. 419).

1557-58. 'Expositio concionum D. Justi Jonæ in librum Jonæ Prophetæ & Esaïæ Cap. liii. cum commentario, Havniæ 1557 & 1558.' Bp. Finnur (III. p. 204) and Hálfðán Einarsson (*Sciagraphia*<sup>1</sup> p. 210) give these titles, the former without mentioning any date. Hallgr. Jónsson in his dictionary of Icelandic authors gives the titles in Icelandic 'Prédikaner Justi Jonæ útaf Jónasi Spámanni og af Esaïæ 53. Cap. Kaupm.höfn. 1557 og 1558,' but that is evidently a mere translation of the Latin titles given above, and therefore unreliable. The translation of these works is ascribed to Oddur Gottskálksson, although Bp. Finnur says that it also is sometimes ascribed to others. Jón Halldórsson (*Bisk. sögur* II. p. 39) speaks of 'Prédikanir Justi Jonæ, sem Oddur útlagði,' without giving any date, and he may therefore refer to the *Catechismus* of 1562 (see below). No copy is known of these works, and so meagre is the information about them, that there is reason to doubt that they ever were printed as separate books. As to the first one, the exposition of the Book of Jonah, there is no such work mentioned by the biographers of Justus Jonas (1493-1555) among his original writings; but it may be Jonas' Latin translation of Luther's commentary on the prophet (*Enarrationes novæ Martini Lutheri in Jonam Prophetam. Haganoæ 1530. 8º. ff. 80*)<sup>2</sup>. The second work, on Isaiah chap. 53, is doubt-

<sup>1</sup> This work will be referred to in the following pages by the author's name only.

<sup>2</sup> Cf. Th. Pressel, *Justus Jonas*, Elberfeld 1862.—G. Kawerau, *Der Briefwechsel des Justus Jonas*, Halle 1884-85, II. p. xxiii ff.—M. Luther's *Werke. Krit. Gesamtausg.* XIX Bd., Weimar 1897, pp. 175-178.







Title-page of Gísli Jónsson's Hymn-book of 1558.

less the portion of *Historia Pinunnar* (see below) which contains that chapter and it seems to have no connection with Justus Jonas.

1558. At Gudz lof meigi ætiid | auckazt aa medal Kristinna | manna, þa eru hier nockrer Psalmar | vtsetter af mier Gilbert Jonsy- | ne aa Islensku med Lita- | niu og skriptar | gangi.—  
1558. | [*Vignette.*] *At the end* (f. [31]a) : Pryckt vti Kaupenhafn, af mier | Hans Vingaard. | Anno | M. D. Lviiij.

8°. Sigs.: A—D; ff. [32]. Schwabacher; page-lines 25; size of page: 12 x 7.5 cm.; Gothic initials, and one Latin (in the preface). Most of the hymns have the first stanza heavily leaded as if to leave space for notes. The vignette on t.-p. is a piece of broad border and shows two cherubs holding a blank scroll (see plate III). *Contents*: T.-p., f. (1)a; Peder Palladius, Til den fromme Her Gilbert Superintendent i Skalholt stict paa Island (preface in Danish), ff. (1)b—(2)a, followed by an ornament (bókahnútur); text (some 20 hymns, with headings in heavier type), ff. (2)b—(25)b; Letania, ff. (26)a—(28)a; Vers, f. (28)a; Vier vilium bidia, ff. (28)b—(29)a; Nær mann vil Skripttazt þa skal hann fyrst suo seigia til sins skripta Faudur, etc., ff. (29)b—(30)b; f. (31)a has the following: 'Þetta skal nu vera einnfallig skickan og mate, fyrer olærtt almuga Folck, ad ganga til og giora sina Jatning fyrer sinum Þinga Presti, epttir þui sem i Donskum Psalma Bockum er Prenttad, Vt sett af mier gisla Presti Jonssynni i Kaupenhafnn 17. Kalendas Januarij. Anno saluatoris. 1558. Soli Deo sit Gloria.' Here follows the colophon, the reverse and the final leaf are blank. Palladius' preface or prefatory letter is of no consequence. This second Icelandic hymn-book is very similar to the first one, both as to impurity of language, crudity of metrical form, and typographical errors. It was printed like the two following works during Bp. Gísli Jónsson's stay in Denmark in the winter of 1557–58. The only known copy of it is in the Royal Library, Copenhagen (*Bibl. Dan.* I. 377).

1558. Historia | Pinunnar og vppri- | su Drottins vors Jesu | Christi vt af þiorum Gudzsþi- | alla monnuni [!] af D: Johanni | Bugenhagen Pamerano [!] at | nyiu med athyle [!] | tiil samans lesin | Par med eirninn ey- | ding og nidrbrót Hern- | salem [!] borgar og allra Gydinga | lydz hid stuttligazta handtierut | og yfuerskodut, Enn a norræ- | nu vtlaugd af mier Odde | Gotzskalkzsyne, Arum | epter Gudz | burd. | M. D. xlv. | Areykum i Anluese [!] *At the end* (f. [155]a) : Pryckt vti Konnungligum stad | Kaupenhafn af mier Hans Wingard | M. D. Lviiij.

4°. Sig.: A—Z, aa—qq (the last in 3); ff. [155]. Schwabacher in two sizes; page-line 17 and 28; size of page: 13.9 x 9 cm.; most portions have running titles; catchwords; Gothic and Latin initials. T.-p. in oodcut border, the top and bottom pieces of which are the same as in *Einw*

*kristilig handbog* of 1555, the side pieces being twisted columns with a capital and piece of frieze above it; lines 1-3, 10-11 and 20 on t.-p. in red; on back of it a full-page woodcut representing the crucifixion, with the artist's signature C<sub>2</sub>R near the upper left hand corner; there is another woodcut in the book, f. (111)b, representing Christ rising from the tomb with a banner and stepping with one foot upon a prostrate pope. *Contents*: T.-f.; Peder Palladius Doctor Superintendens i Sielands Stict, oc tilsius Mand, offuer de omliggendes Lande som höre til Danmarks Rige. Den Christen lesere Fred oc Naade aff Gud ved Jesum Christum, f. (2)ab, dated at the end: Screffuit i Kiöbenhaffn Löffuerdag efter Alle Guds Helligens Dag [Nov. 6] Aar etc. M. D. Lviij; D: Johannes Bugenhagen Pameranus heilsar peim ed les, f. (3)ab, followed by an ornament (bókahnútur); text begins f. (4)a with: Hvert tilefni var Daudans Christl, and the division of it is as follows: Ut af blindleik Gydinganna, ff. (4)a—(7)a; Saa Hinn Ellefte Capitule Johannis vt af Lazaro med stutte vtskyring, ff. (7)a—(14)a; Reisan Christi til Jerusalem, ff. (14)a—(15)a; Historian laugardagsins fyrir Palmasunnudag, ff. (15)a—(16)a; Historian Palmadagsins, ff. (16)b—(23)a; Historian Manudagsins epter Palma dag, ff. (23)b—(25)a; Ein Predikan Christi, ff. (25)b—(26)a; Historian pridiudagsins, ff. (26)a—(31)b; Ein Underuisan vt af Pascha Hatidinne, ff. (31)b—(37)b; Piningin Drottins vors Jhesu Christi, epter fiorum Gudzspialla monnum, ff. (37)b—(111)b, ending with: Ending peirrar Historiu vt af Pinunne Chrisii [!], followed by a woodcut; Vpprisan og Vppstigningin Drottins vors Jesu Christi, epter fiorum Gudzspialla monnum (with a short Formaale), ff. (112)a—(139)b, ending with: Christur lifuer einn konungr eilifliga. Amen; Peim ed Les, ff. (140)a—(142)b; Hinn Þridie og Fimtugazte Capitule vt [!] Spadoms Bok Jesaia, vt af Pinu og Vpprisu Herrans Christi, ff. (143)a—(145)b; Foreydzla og nidrbrot Borgarinnar Jerusalem, ff. (146)a—(155)b, followed by the colophon as given above.—The book was published under the auspices of Bp. Gísli Jónsson, and the printing is not quite as carelessly done as the t.-p. with its numerous errors may suggest. The translator, Oddur Gottskálksson, presumably followed one of the High German editions, of which down to 1544 there were no less than twelve, and besides there were various Latin, Low German, and Danish editions. The work was first printed in Latin by Joh. Petrejus in Nuremberg, April 1524, without the author's knowledge; but in Sept. of the same year it was issued by himself from the press of Adamus Petri in Basel, as an appendix to his *Annotationes in Deuteronomium*; the first separate Latin edition is of 1546. The first High German edition was printed in Wittenberg by H. Weyss 1526 under the title: *Die Historia des leydens vnd der Auferstehung unsers Herrn Jhesu Christi aus den vier Euangelisten, durch Johannem Bugenhagen Pomer vleyssig zusammen bracht*.<sup>1</sup> Isaiah chap. liii. is sometimes mentioned in Icelandic sources as a separate work (see above) and even ascribed to Justus Jonas, as already stated, but there is no reason to assume that it

<sup>1</sup> For bibliography of the work, see G. Geisenhof, *Bibliotheca Bugenhagiana*, Leipzig, 1908, pp. 102-173.

was issued separately. It is to be found in Bugenhagen's original work.—Johann Bugenhagen (Doctor Pomeranus, or Dr. Pommer, 1485—1558) was the one of the German reformers who was most directly connected with the Reformation in Iceland as he organized the Danish Lutheran church during his stay in Denmark from 1537 to 1539. In his Danish preface Bishop Palladius renders thanks to God for the progress of the Reformation in Iceland; he urges all the inhabitants of Iceland to embrace God's word 'oc offuergiffue deris gamle skarns Papisterei oc vildfarende Lærdom, Paa det Kongelig Maiestat vor aller kærste Naadigste Herre Konning Christian den Tredie aff det Naffn skal icke foraarsagis til, at lade ved sin Höffuis mand Erlige oc velbyrdig Mand Knud Stensen, saadanne hid føre oc her staa til Suars, om deris egen villighed og wederuordenhed, som ieg formercker de ville henge ved deris gamle wildfarelse, end ocsaa vdi Ecteskabs sager, der dog er vor Naadigste Herris obenbarlig Ordinanz vdgaad, om det fierde led etc.'

The book is now scarce. The Landsbókasafn has two copies, of which one is complete; the Copenhagen Royal Library has a complete copy (*Bibl. Dan.* I. 132). There is an imperfect copy in the library of the British and Foreign Bible Society (Darlow and Moule, *Hist. Catal.*, 1913, pp. 780–781). The Fiske copy is very defective, but the lacking leaves are supplied in MS. and photographs; the Collection also possesses the 'Vpprisan og Vppstigningin' with 'Peim ed les' (ff. 112–142) separately bound, which may often have occurred and given rise to the supposition that this portion as well as the chapter from Isaiah were separate works. Bp. Harboe owned one complete and three fragmentary copies (*Bibl. Harb.* II. pp. 93–94, nos. 1252–55.)

1558. Margarita Theolo- | gica er hier vt sett aa Norænu suo  
| sem Gud hefer sina naad til gefit : huer Bock ad | er sem ein  
Perla eda gymsteini [!] vt dreigenn af | heilagre skript, Islandz  
innbyggjurum, | serdeilis Gudz ordz Pienurum til | gagns og  
goda og riettrar vn- | deruisningar, þeim sem | ecki forsta annad  
tu- | ngu maal. | Forgefins dycrka [!] þeir Gud sem ecki kenna  
vtan | bodord manna Matth : 15. *At the end* (f. [151]b): Pryckt  
i Köbenhafn af mier Hans | Wingaard 1558.

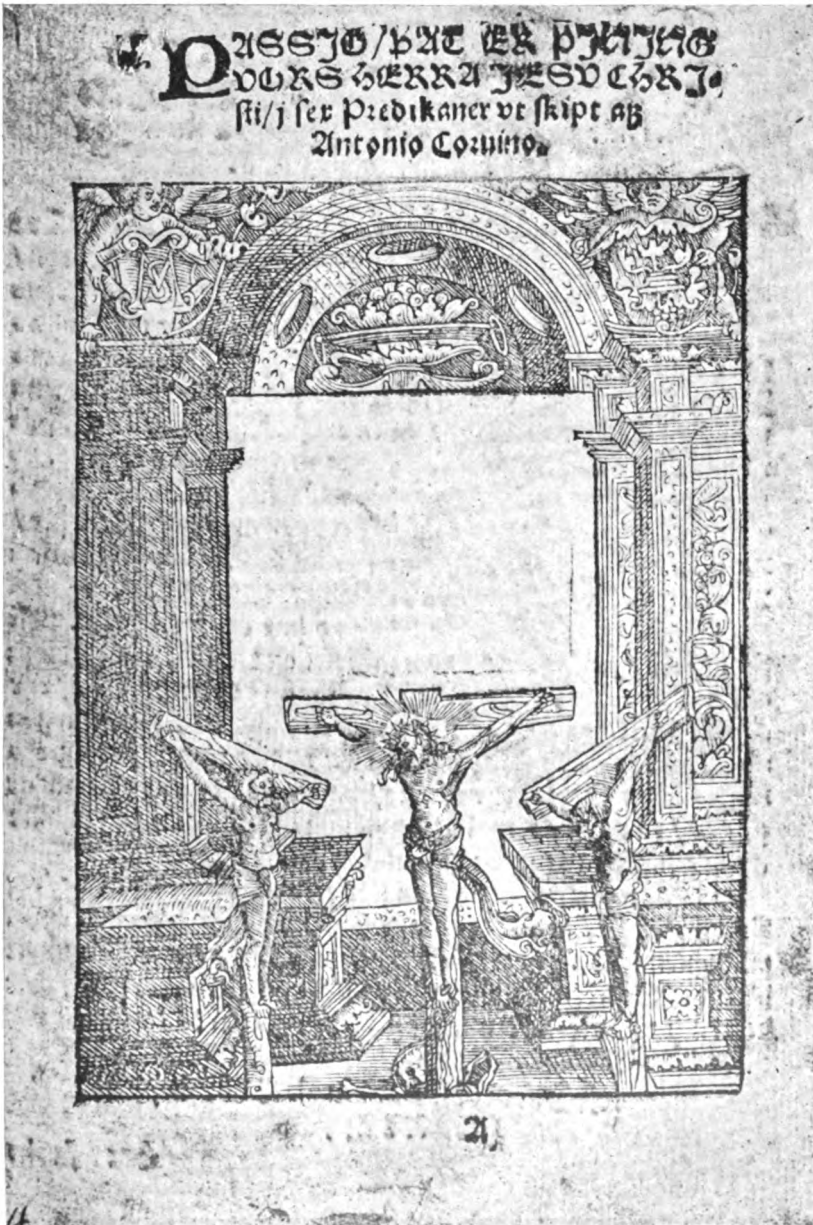
4°. Sigs.: A—Z, Aa—Pp; ff. [152]. Schwabacher; page-lines 28; size of page: 13.6 x 9 cm.; the headings and running titles in large, heavy type; catchwords; initials only at the beginning of the two prefaces. *Contents*: T.-f., the reverse blank; Nicolaus Palladius, Superintendent i Schaane Stigt, önsker alle Guds hellige ords tiennere, paa Island, Guds euige naade oc fred ved Jesum Christum, a prefatory letter dated at the end: Screffuit i Kiöbenhaffn 10 Feb: Aar 1558, ff. (2)a—(4)b; Formale, signed: Gilbert Jonsson, ff. (5)a—(6)b; text (consisting chiefly of brief paragraphs, arranged in questions and answers), ff. (7)a—(152)a, followed by the colophon near the bottom of the page; the final page is blank.—According to Palladius' letter the book was published at the king's expense: 'Saa

beder ieg eder mine gode Herrer oc brödre . . . tacke Gud for den omhyggelighed vor naadigste Herre Kongel: Ma: haffuer ocsaa for alle eders salighed, oc som bo paa Island, oc haffuer bekostet denne Sogs [!] vdprentelse, oc forakicket saadanne himmelske Perler til eder met forneffnde her Gilbert.' In his preface Bishop Gísli Jónsson says in part: 'Enn suo þat þeir hiner somu sem ecki hafa sialfuer yfuer lesit gioruallar bækr heilagrar ritningar yrdu hier fyre suo sem aminter, at þeir stundudu þess kostgæfuilgar Predikunar Embættid Gudz Euangelij Þar fyre þa hefui eg þessa Bok norrenat (huer ed a Latinu kallazt Margarita theologica, þat er suo sem ein Perla, edr gynsteinn [!]) vr heilagre ritning, Hueria Bok ed Meistare Johannis Spangenbergius hefer til samans lesit vt af þeim Locis communibus, þess diuplærda Doctors og Lærifavdrs i Gudi Philippi Melanthonis, og samsett hana suo sem med nockrum spurningum og andsuare, swo at þar med hefdu þeir fyre sier nockurn Methodum, þat er form edr fyremynd, þar vt af ed þeir mættu gefua hæfuilegt andsuar vpp a eina sier hueria spurning,' etc.—*Loci communes rerum theologicarum seu hypotyposes theologicae*, by Philipp Melancthon (1497–1560) is the first systematized presentation of the theology of the Reformation. It was first printed in Wittenberg 1521, and went through various editions until it received in 1543 its third and final form (*Loci praecipui theologici*). Johann Spangenberg's epitome of the work appeared first in 1540, and must therefore be based upon the revision of 1535; it had the title: *Margarita theologica, continens praecipuos locos doctrinae Christianae*, etc., and was principally intended for the clergy of Braunschweig-Grubenhagen; it went through many editions and was translated into various languages.

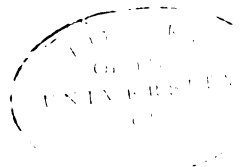
Only few copies now exist. The Landsbókasafn has a defective copy. The Copenhagen Royal Library (*Bibl. Dan.* I. 184) and Upsala University Library each have a copy. The Fiske copy is imperfect, but the lacking leaves (sig. A., and all after Oo iij) are supplied in MS. and photographs. Bishop Harboe had one complete and two defective copies (*Bibl. Harb.* II. p. 94, nos. 1256–58).

1559 (?) PASSIO, PAT ER PINING | VORS HERRA JESV  
CHRI- | sti, j sex Predikaner vt skipt af | Antonio Coruino. |  
[Woodcut.] | A.

4°. Sigs.: A—Hij +; ff. [30]+, the rest is lacking in the only known copy, which is in the Copenhagen University Library (*Bibl. Dan.* I. 487). Schwabacher; 32 lines to a full page; size of page: 15.2 x 10.5 cm. (incl. marginalia 12.1 cm.); running title (PINING VORS HERRA | JESU CHRISTI); catchwords; marginal references; Renaissance initials. The large woodcut on the t.-p. shows an elaborate archway; in the foreground the crucifixion, Christ between the two thieves; in the upper left hand corner a cherub holding a shield with the monogram M S; in the upper right hand corner a cherub holding a shield with some armorial device (see plate IV). *Contents*: T.-p.; Hin fyrsta predikan pinunnar Jesu Christi vt af Gudzspiöllum Joannis j atjanda Capitula, ff. (1)b—(7)a; Hin avnnvr predikaninn pinvnnar Christi, a Manudaginn, vt af þeim sama Gudzspiallamanne



Title-page of A. Corvinus' *Passio*, 1559.







Joannes XVij Cap., 9. (7)a—(12)b; Hin þridia predikvinn, vt af þeim savmum Gudzspiollum Joannis i Atianda Capitula, ff. (12)b—(17)a; Hin fiorda predikan vt af Kuellidsnædinge vors Drottins Jesu Christi Gudspiollum hins sæla Matthei XXVj. Cap., ff. (17)a—(22)b; Hin fimta predikvinn a favstu daginn langa, vt af Gudzspiollum Joannis XjX. Capitula, ff. (22)b—(29)a; Hin sietta predikanin a laugar daginn fyrer Pascha, vt af þeim saumum Gudzspiollum Joannis XjX. Capitula, ff. (20)a—(30)b+, the copy ends in the midst of the sermon; the rest is lacking. As there is no colophon in the copy, it is not possible to say with absolute certainty where and when the book was printed, but it is generally accepted that it was printed, under the auspices of Bp. Ólafur Hjaltason, by Jón Matthíasson at Breiðabólstaður í Vesturhópi in 1559 (cf. Hálfð. Einarsson, p. 225), and it would in such case be the first Icelandic book printed in Iceland, so far as is known. The translation is generally ascribed, doubtless correctly, to Oddur Gottskálksson. The German original edition appeared in Wittenberg 1537 (Georg Rhaw) as the fourth volume in the author's series of sermons on the gospels under the title: *Die Passion Christi, jnn VI. predigt geteilet, Fur arme Pfarherrn, das sie jnn der Karwochen, auf einen jden tag, eine sonderliche predigt haben*, etc. There soon followed other editions.

1562. Catechismus þat er bæklingur Christiligs Lærdoms fyre börn og Ungmennni i Kirkiusofnudunum epter Christiligum setninge sem nu tidkast i Christendominum a Latino samsettr og saman skrifadr af Justus Jonas enn a Norrænu utskrifadur af Odde Gottzskalkssyne.

4°. No copy of this work is now known, and the title given here is taken from *Bibl. Harb.* II. p. 94, no. 1259; that copy of Harboe's was, however, defective; what has become of it is not known. No date is given there, but Harboe gives the date in *Dän. Bibl.* VIII. p. 44: 'D. Justi Jonæ Predigten über den Catechismus, welche hier im Lande gedruckt sind in 4° an. 1562,' and adds that the book is very rare. Bp. Finnur Jónsson (III. p. 361) and Hálfðán Einarsson (p. 217) also say that it was printed at Breiðabólstaður 1562, both giving the title in Latin; it seems to have been generally known as 'Fræða-prédikanir,' or 'Prédikanir út af fræðum Lutheri,' as Hallgr. Jónsson calls it. It is a translation of the so-called 'Nürnberg Kinderpredigten' by Andreas Osiander (1498—1552) and Dominicus Slepner (or Schleupner d. 1547), which were first printed by J. Petrejus in Nuremberg 1533 (*Catechismus odder kinderpredigt*, etc.). Justus Jonas translated it into Latin, and that translation was first printed by P. Seitz in Wittenberg 1539 (*Catechismus pro pueris et iuventute, in ecclesiis et ditone Illustriss. Principum, Marchionum Brandeborgensium, & incltyti Senatus Norimborgensis, breuiter conscriptus, e germanico latine redditus, per Iustum Ionam*, etc.). It included Luther's Short Catechism.<sup>1</sup> The authors' names were usually not given in the various editions, and it is

<sup>1</sup> See M. Luther's *Werke. Krit. Gesamtausg.* XXX. Bd. 1. Abt. Weimar 1910, pp. 403-411, 619 ff., 711-714.

evident that the Icelandic translation by Oddur Gottskálksson was based upon the Latin version of Justus Jonas since the work is ascribed to him.

1562. PETTA ER EIN BOK MED COLLE- | ctum, Pistlum,  
oc Gudzspiollum, j modur ma- | li, j kringum arid a Sunno daga,  
og allar Ha- | tider epter K. M. Ordinatio j Hola Domkir- | kiu  
og biskupsdæmi j Islande lesit og sungit, Vppbiriad | j Jesu  
Christi nafnne af mior o verdugum þræli Drottins O- | lafi  
Hiallta syni Anno M D L ij. Enn nu vtskrifud til þess | at  
prentazt, so at aller Kienne menn med einu moti lesi og sin | gi  
j þui hino sama Biskupsdæmi alla bodna | helga daga Gudi til  
lofs, hans kæra Syne | Jesu Christo med helgum Anda til ei- |  
li/rrar dyrdar, enn ollum Islands jnn byg | giurum til eilifs  
gagnns, salu hial | par, og nytsæmdar, suo at j | ollum Kyrkium  
verde allt samhliodanda | fyrer vtan alla tuidræg- | ne, Par hialpe  
oss | ollum til Gud Fader | fyrer sinn elskuligan | Son Jesum |  
Christum vorn einka hialp- | ar mann og fyrer bidiara. | AMEN.

4°. Sigs.: A—O+; ff. [52]+. Schwabacher; Gothic initials; headings in capitals; catchwords; page-lines 33; size of page: 15.2 x 10.4 cm. The only known copy is in the Copenhagen Royal Library (*Bibl. Dan.* I. 567) and it is defective, lacking all after sig. O and besides ff. Bi, Biv, Div, and Gi; many leaves are frayed and the t.-p. mutilated (see plate V). The defective words in the title are filled from the title as given in the catalogue of Harboe's library (*Bibl. Harb.* II. p. 93, no. 1251), that copy also being imperfect: 'deficit in dominica XXVII. post festum Trinitatis sive in plagula P'; the Royal Library copy is possibly that owned by Harboe. The text begins on the back of the t.-p., f. (1)b, with: Collectan og Gratian, Pistilin, og Gudzspiallit, hinn fyrsta Suno dag Aduentunar; the last page of the copy ends in the collect of the 27th Sunday after Trinity, the last catchword being: med all-. There is no colophon in the extant copy, but Harboe seems to have known the colophon, as he says: 'welche er [Bp. Ólafur] hier im Lande zu Bredebolstad in Wester hoop bey . . . Jon Matthiasson . . . drucken lassen, die An. 1562. den 5. April in 4. . . ans Licht getreten sind' (*Dän Bibl.* VIII. p. 44; cf. also VII. p. 650). Other authorities also agree as to that date (Björn á Skarðsá, *Annálar* 1774, p. 112; Bp. Finnur, III. p. 361; Hálfð. Einarsson, p. 212). The work is popularly known as Bp. Ólafur Hjaltason's 'Guðspjallabók'; he is credited with translating the collects probably from the Danish, while making use of Oddur Gottskálksson's translation as to the epistles and gospels.<sup>1</sup> The ritual, according to the t.-p., was begun in 1552.

Bp. Ólafur Hjaltason, even while he was priest of Laufás, is said to have translated Lutheran hymns into Icelandic, thus being the first to introduce

<sup>1</sup> Cf. also F. J. Bergmann's essay: *Tíðareglur kirkju vorrar*, in *Aldamót* VIII. 1898, pp. 109-113.

**H**ETTA ER EN BOK MED  
etum/Pisslum/oc Guds Spiollum/i modum  
li/i Pringum arid a Sunno daga/ og allar  
tider/epter A.M. Ordinantio i Hola Dorn  
Fin og biskups dæmi i Islande lesit og singit/Vor  
i Jesu Christina þne ap mior o verðngi  
lapi hialla syni Anno M D L ij. En veskr and til  
at prentast/so at aller Besne men i einu moti lesi  
gi i þiu hno sumu 22. ap dæmi alla Sodua  
helga daga Gudi til lofs/hans Eara Syne  
Jesu Christo med helgum Andu til eis  
ligrar dyrdæni ollu Mads si Byg  
giurum til eiligs gagns/salu hial  
par/ og nytsæmdar/suo at i  
ollam Kyrkium verde alle samhliodanda  
þyrer vran alla tuidrags  
ne/ þar hialpe oss  
ollum til Gud Fader  
þyrer si elskuligan  
Son Jesum  
Christum vorn einka hialps  
ar man þyrer biddara.

In at 7 dromm quaga. **AMEN**  
 Dan Guatad fir med. **Thup** Angungu p  
 fukle. fira kugam fergia. **Gud** 7 hler man a ph  
 ferg 7 fan far dæa quille. **lausam** hā pū lerd  
**Qn** fan kofta 7 fergia. **hūna** dā  
 pier 7 ferg 7 hofn **pezza** 7 ferg a  
 at 7nd allde 7 mērginn 7 moq **unnerspzi**

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them to the Icelandic people<sup>1</sup>. A hymn-book is therefore sometimes ascribed to him which is said to have been printed in 1562 (or 1552). Neither Harboe nor Hálfð. Einarsson mention any such work. But Bp. Finnur (III. p. 361) says: 'Manuale Sacerdotum [i. e. the *Guðspjallabók*], & Psalterium per Jonam Matthiæ anno 1562 imprimi curavit.' Other writers also mention the hymn-book, such as the anonymous 17th century author of the biographical sketch of the bishop in the *Biskupa sögur*, II. p. 681, Gjessing (*Jubel-Lærere*, I. p. 86), Hallgr. Jónsson, and Daði Niels-son (JS. 490, 4<sup>o</sup>). In ÍBf. 141, 8<sup>o</sup> is a brief and unimportant history of printing by Jón Jakobsson (1738-1808), wherein the author claims to have seen in the year 1762 in T. Klevenfeldt's library under the number 7597 some old books, in a very poor condition, printed by Jón Matthíasson; he does not state what books these were, unless he has them in mind when he enumerates the books printed by that printer, viz. Bp. Jón Arason's 'Guðspjallabók' (the Breviarium, or the present title), Bp. Ólafur Hjalta-son's 'Fræðakver' (the catechism of 1562), and his 'Saungbók' (probably the alleged hymn-book); he also says that Langebek had told him that he had seen a copy of this last book in Sweden. But all this is too indefinite to warrant any conclusion about the printing of a hymn-book by Bp. Ólafur. In any case no copy of it is now known. If he had any hymns printed, they were probably appended to the 'Guðspjallabók'; but that can not be determined unless a complete copy of it turns up somewhere.

1575. Lifsi-ns- | -Vegur | Pat er, | E I N Sönn og Kristeleg  
vnderuijsun Hvad | sa Madur skal Vita, Trua, og Giöra, | sem  
ödlast vill Eilift Lijf. | Samsett af heyglærdum Manne | Doct.  
Niels Heming syne. | A Islensku vtlögd af mier | Gudbrandi  
Thorlakssyne. | [*Vignette*.] | Prentat a Holum af Jone Jonssyne  
| Anno 1575.

There are two copies of this work in the Copenhagen Royal Library (*Bibl. Dan.* I. 184, xxxvi), one printed on paper, and the other on parch-ment<sup>2</sup>; the title of the latter is given above; the title of the paper copy differs from this, in so far as it has in the 4th line: Huad, in the 12th line: Prentat, and has a period after Jonssyne. 8<sup>o</sup>. Sigs.: A-T (the last in 4); ff. [152], four leaves with no signature are inserted after sig. A, the fourth of these being blank. The vignette on the t.-p. represents Noah's ark (Arca Noe). The first word (Lifsi-ns) has much ornamental flourish, and the whole is probably cut in wood. Renaissance initials at the beginning of the two prefaces, Gothic initial at the beginning of text. Schwabacher; catch-words; page-lines 25; size of page: 11 x 7 cm. *Contents* (of the parchment copy): T.-f., the reverse of which is blank; Fromum og heidvrsamligum Manni Gunnari Bonda Gijsla syne, Minum sierdeilis godum Vin oskar eg

<sup>1</sup> See about his translations Jón Þorkelsson, *Digtingen paa Island*, 1888, pp. 414-417.

<sup>2</sup> Cf. C. Molbech: Fortegnelse over de paa Pergament trykkede Böger i det st. kgl. Bibliothek, in his *Nordisk Tidsskrift* III. Bd. 1829, pp. 565-566.

Gudbrandur Thorlak son, Nadar og Fridar af Gude Faudr fyre Vorn Drottinn Jhesum Christum, ff. (2)a—(10)b, translator's dedicatory letter dated at the end: Skrifad a Holum j Hialltadal 23. dag Decemb. Anno M D LXXV; Af barna aganvm nockrar Greiner og Articuli (i—xxx), f. (11)ab; the next leaf is blank, and is lacking in the paper copy; Erligum edalbornum vijsum og Gudhræddum manne Biorn Kaaes til Strarup Danmarks Rijkis Radzherra og Hofudz manne vpp a Malmeyiar slot og hans Erligu edalborinne skirlifu og Gudhræddu husfru Christinu Nielsdottir, oskar Niels Hemings son Nad og Frid af Gude Faudr fyrer Vorn Drottinn Jesum Christum, ff. (13)a—(23)a, author's dedicatory letter, ending: Datum j Kaupinhafn Sancti Marteins Messu Dag aar etct. M D LXX; text, ff. (23)b—(149)b, ending with: FINIS; Þann CXVij Psal. Confitemini, ff. (150)a—(151)a, ending with: FINIS; scriptural quotation, Numeri vj. Capa. Og Drottinn talade, etc. f. (151)b, followed by an ornament (bókahnútur); the final leaf is blank, and is lacking in the paper copy. In the paper copy are also lacking ff. (9)—(12), and the sig. P. On the front fly-leaf of the parchment copy is stated by Paul Beyer (landfógeti in Iceland 1707–17) that he had bought the copy at a public auction 'her udi Bousands Krambod' Aug. 15, 1707 for 4 marks and 2 shillings; there are other names on the final leaf.—This is probably the first book printed at Hólar under the auspices of Bp. Guðbrandur, thus being the first book published by him. It is noticeable that p, used in the earlier books, does not occur here (except in the first word in the title). Jón Jónsson, the printer, was the son of Jón Matthíasson. I know only of the two copies described here, but Harboe owned a copy without the t.-p. (*Bibl. Harb.* II. p. 238, no. 2293).—The Danish original (*Liffsens Vey*, etc.) was first published in 1570, and was later translated into Latin, German, and English. Niels Hemmingsen (1513–1600), the author, declares the work to contain the confession of his faith and the doctrines he had taught for thirty years in the University of Copenhagen. It is the only one of his theological works which was written in Danish.—In his dedicatory preface Bp. Guðbrandur dwells chiefly on the difference between the doctrines and practices of the Catholics and the Lutherans (Paua lærdomsins og Euangelii lærdoms), but towards the end addresses himself to the dedicatee, in part as follows: 'Og epter þui Minn fromi Gunnar, at eg veit það þier hafit ast og elsku a Gudz ordi ei ad eins sialfer ad lesa það og heyra, helldur og eirnin halldit ydar börnum og folki þar til ad heyra og lesa þess hattar Gudligar frædi bækur, Huert hid sama er ad sönnu embætti einz godz husbonda, Enn ei sem margur giorir, ad lata j sinum husum optar idkast heidinna manna sogur, Rijmr og mannsaungva, helldur enn Gudz ord, huar af vngdomurinn vpptendrast til Lavsungar og vondz lifernis, þui hef eg epter ydar bon og beidslu snuit þessari bok a jslensku, ydrum börnum og varnadi sierdeilis til kristeliggrar vnderuijsanar, þar med og so öllum ödrum til gagns og nytsemdar sem ei vnderstanda þat Danska tungumalid, Bidiande þier villdut þessa bok jdka lata j ydrum husum og hybilum,' etc. Gunnar Gíslason (ca. 1528–1605)<sup>1</sup>

<sup>1</sup> See Bogi Benediktsson, *Sýslumannaæfir*, I. pp. 353–359.

was for a while steward of the Reynistaður Convent, and also steward of the Hólar See. He was son-in-law of Magnús, Bp. Jón Arason's son, uncle of Halldóra, the wife of Bp. Guðbrandur, and became later father-in-law of Arngrímur Jónsson.

Bp. Finnur (III. p. 378, no. 1) says that added to this work were sermons on the 13th and 18th Sunday after Trinity (Accedunt duæ conciones Dominica 13 & 18 post Trinitatis habitæ.) Berg. Mus. 128, 4° also says: 'Par við Predikaner 13. og 18. s. e. Trinit.' Hálfðán Einarsson (p. 230) gives them as a separate work: 'Conciones in Pericopas Evangelicas Dominica XIII & XIX post festum Trinitatis Hol. 1575.' No copy is now known of such work or appendix, and nowhere is the author's name mentioned. The sermons are not to be found in Hemmingsen's Danish work.

1576. Catechismus pad er ein stutt Utlagning Catechismi skrifut a latinu fyre Norska Soknarpresta af Doct. Petro Palladio 1541, nu ad nyiu yfersiedur og prentadur 1576 (af) G(udbrandi) Th(orlakssyni).

8°. No copy of this catechism is now known, the title given here is taken from *Bibl. Harb.* II. p. 236, no. 2269; that copy was imperfect, and its ultimate fate is unknown; cf. Chr. Bruun's bibliography of Palladius' works, in *Danske Samlinger for Hist., Topogr., Personal- og Lit.-hist.* I. 1865-66, p. 90. Harboe mentions the work in *Dän. Bibl.* VII. p. 656, where he gives the date 1576, and so do Bp. Finnur (III. p. 378, no. 2) and Hálfðán Einarsson (p. 217). The MS.-list of Icelandic books in Berg. Mus. 128, 4° adds that it was printed by Jón Jónsson.—This is a translation of Palladius' *Brevis Expositio Catechismi pro parochis Noruegianis*, which was probably first printed in Copenhagen 1541, the dedicatory letter from the author to the Norwegian clergy being dated July 26, 1541<sup>1</sup>; there are many editions of it (cf. *Danske Saml.* pp. 82-86; *Bibl. Dan.* I. col. 261). Matthias Parvus (d. 1553) translated it into Danish for the benefit of the Christians in Iceland, and it was printed in Copenhagen by Hans Vingaard in 1546 (March 13th) with the title: *En kort Catechismi Wdleggelse screffuen paa Latine aff Doctore Petro Palladio, for norske Sogneprester, oc nu ved Matthiam Paruum Rosæfontanum wdsæt paa Danske, de Christne vdi Island til gode*, etc. 8°. pp. [108]. It had a dedicatory letter from Bp. Palladius to Ormur Sturluson and Pétur Einarsson, dated March 10, 1546, and a long postscriptum, of the same date, addressed 'til den Christne læsere'; both of these are given in full by Bruun, in *Aarsb. og Medd.* II. pp. 276-287, and in P. Palladius' *Danske Skrifter*, ed. by Lis Jacobsen, I. 1911-12, pp. 330-340 (cf. also *Danske Saml.* I. pp. 86-90).<sup>2</sup> From Palladius' letter it appears that this edition was prepared at the suggestion of the

<sup>1</sup>A. C. Bang, *Den norske Kirkes Historie*, 1912, p. 341.—A copy of the first edition is in Christiania University Library.

<sup>2</sup>See also A. C. L. Heiberg's article on Palladius in *Theolog. Tidsskr.* IV. 1840, pp. 69-72; cf. A. C. Bang, *Dokumenter og Studier vedrør. den luth. Katekismus' Hist. i Nordens Kirker*, I. 1893, pp. 188-189.

dedicatees and of Pétur Pálsson, abbot of Munkaþverá; the translation into Icelandic was entrusted to Þorvarður Einarsson (brother of one of the dedicatees and of Bp. Marteinn), but apparently he died before having finished it, so Palladius engaged Parvus to translate the work into Danish for the use of the Icelanders! Whether it was much used by the Icelandic clergy we do not know,<sup>1</sup> but only one copy of this Danish edition is now known, in the Karen Brahe Library in Odense.—In *Bibl. Dan.* I. col. 260 there is entered a catechism of Hólar 1576; this is an error, as the title clearly shows; the catechism entered there as the Hólar catechism of 1576 is the undated illustrated catechism which will be mentioned below and probably is printed after 1600.

1576. E I N | cristilig | Og Stuttlig Vnderuijsan Vm Mannsins | Riettlætning fyre Gude, Skrifad af | Diuplærdum Manne Doctor | Johannes Pheffinger. | Anno 1551. | Asamt Nockrum Audrum Nytsemdar | og Lærdoms vnderuijsonum sem | Vppteiknad er a epterfylg- | ianda Blade. | Vtlagt Af G. Th. Syne | 1576. | c.c. *At the end* (f. 38b): Pryckt a Holum af Jone Jonssyne | Pann 17. Dag Febru. 1576.

8°. Sigs.: c.c, A—K; ff. 8 + 41 + 38. Schwabacher; page-lines 24; size of page: 11.4 x 6.4 cm. Renaissance initials. Running titles; catchwords. This is the first book printed in Iceland, so far as is known, which has numbered leaves. *Contents*: T.-p., f. 1a; table of contents (1—v), f. 1b; text (with the running title: Af Mannsins | Riettlætningu), ff. 2a—8b, ending with: Ein Bæn, on the last page. The translator is, of course, Bp. Guðbr. Þorláksson. The second pamphlet has the title:

Einn hug- | gunar BaKlingur [!] Og | Christelig vnder vijsun, huörnin Madurinn skal | sig til eins Christeligs afgangs af | þessum Heime til reida. | Med Spurningum samsett, af Jo- | hanne Spangenberg. | Vtsett a Islendsku af Gudbrande | Thorlakssyne. | [*Vignette*]. | A.

The vignette represents various biblical events (the fall of man; the crucifixion, etc.). *Contents*: T.-p.; Til Lesarans (preface by Guðbrandur Þorláksson), f. 1b; text (with the running title: Af Christiligri | Afgöngu), ff. 2a—20a, ending with: Finis, followed by an ornament (bókahnútur). Then follows, f. 20b:

Af Christilig- | um Riddara Skap Og | Vid hueria Onine [!] ein Kristinn manneskia | hefr ad beriazt hier j heime, | Stuttlig

<sup>1</sup> As to the use of it in Norway Bishop Bang says: 'Om dette klare, af evangelisk Varme aandende Skrift har faaet nogen synderlig Indgang blandt Datidens norske Præster, ved vi ikke, ligesaa lidt som vi har nogen Efterretning om, hvilket Indtryk det har gjort paa sine Læsere' (*Den norske Kirkes Hist. i Reformations-Aarhundredet*, Kristiania 1895, pp. 347-348).



vndervijsan vt af Heilag- | re skript, Samantekinn af Joh | Spangenberg. | G. Th. | [*Vignette.*]

The vignette is the same as on the preceding t.-p. *Contents*: Þeim ed les, til æigist heilsan j Gude (preface by Guðbr. Þorláksson, the translator), f. 21ab (the leaf is wrongly numbered 22); text (with the running title: Af Christiligum | Riddaraskap), ff. 21b—36a;—Vt Af Riddaskap PapISTANNA (with the running title: Af Papistanna | Riddaraskap), ff. 36a—41b, ending with: AMEN. This is counted as a separate tractate. Then follows with continuous signatures but separate pagination:

Vm Doma- | Dag | Eirn Nytsamligur tra | ctatus, Samsettr og skrifadr aa Dönsku, | Af M. Nicolao Palladio lof- | ligrar minningar Superinten- | dente Skaaneyiar stigtis, | aar et ct. 1558 | Gudbrandur Thorlaks Son. | [*Vignette.*] | Fij.

The vignette is the same as on the two preceding t.-pp. *Contents*: T.-p., f. 1a; Til Lesarans, ff. 1b—2a; text (with the running title: Vm | Doms Dag), ff. 2b—38b, ending with: FINIS, followed by the colophon as given above.—The copy in the Copenhagen Royal Library (*Bibl. Dan. I. col. 427*) is the only one known of these tractates. Bp. Finnur first mentions Pfeffinger's tract separately (*III. p. 378, no. 3*) and then all the five tracts together (*no. 7*), ascribing them there all to N. Palladius and giving the date 1577. Hálfðán Einarsson mentions first (*p. 237*) Pfeffinger's tract and 'nonnulli breues tractatus, inter qvos Spangenbergii Institutio de morte pia obeunda Hol. 1576' and later on (*p. 238*) gives all the four tractates (leaving out *Af riddarskap papistanna*) as being by N. Palladius and printed at Hólar 1577; such is the result when one describes books without having seen them.

Johannes Pfeffinger's (1493–1573) tractate, according to the date given on the t.-p., is doubtless the 'Trostbüchlein' which he compiled in 1551 after the death of his son, and shortly before his controversy with other theologians concerning the justification of man commenced.—The original date of the two Spangenberg tractates I have not been able to find. There is a Danish translation of the second by Anders Barsbyl printed at Wittenberg 1554 (*Bibl. Dan. I. 432*). The title of a German edition of Nuremberg 1570 is: *Christlicher Ritter, mit was Feynden kempfen mus. Ein kurtzer unterricht auss der Heyligen Schrift.*—Niels Palladius (ca. 1510–1560) was a younger brother of Bp. Peder Palladius; he was bishop of Lund (the Scania see) from 1551 to 1560. His tractate is at least in part translation as the title of the original edition of Copenhagen 1558 shows: *Om Dommedagen, en nyttelig Tractat, tilsammen screffuit och fordansket* (cf. *Bibl. Dan. I. 215*). There are two later editions of the Icelandic translation, of Hólar 1594 (see below) and 1611.

1576. Bp. Finnur (*III. p. 378, no. 5*) counts among the books from the Hólar press: 'Avenarii Bænabók (liber precum) 1576, 1621,' without giving in that place the translator's name. Hálfðán Einarsson (*p. 234*) also counts this edition as the first one of Bp. Oddur Einarsson's translation of

Habermann's prayers. Harboe (*Dän. Bibl.* VII. p. 659) knows of no such edition, as he mentions only those of 1621 and 1636, although there were several subsequent to them (cf. *Bibl. Not.* I. 13, IV. 28). But as Bp. Oddur was born in 1559 he was only 17 years old in 1576, and it is improbable that he translated the prayers at that early age, although he is spoken of as a precocious child. As no copy is known of such edition, it must be considered almost certain that it never existed. Avenarius' prayers were, however, known in Iceland in the 16th century, if we may believe the details of the story of Bp. Gísli Jónsson's death; he is said to have recited on the day of his death (Aug. 30, 1587) one of Joh. Avenarius' prayers<sup>1</sup>; but that does not necessarily prove the existence of any printed Icelandic edition of them; the bishop may either have had a written translation for his own use, or used an edition in a foreign language.—Johann Habermann's, or Avenarius' (1516–1590) prayer book was first printed in Wittenberg 1567 (*Christliche Gebett für allerley Not und Stende der Gantzen Christenheit*, etc.) and went through numerous editions and translations into other languages. The first Danish edition appeared in 1577 (*Bibl. Dan.* I. 307).

1576. 'Calendarium Islandicum' is mentioned by Bp. Finnur (III. p. 378, no. 4) as being issued in 1576 from the Hólar press. Hálfán Einarsson (p. 175) says: 'Calendariorum Scriptores quam plurimi fuerunt, tum Anonymi, quorum unius prodiit metrice Holis 1602 1611 Alterius forte in soluta Oratione 1576. Rarissima hæc esse prorsus existimo, cum ea expiscari nondum potuerim; Interim Holis edita esse, ex aliquot amicorum literis certior factus sum,' etc. No copy of such a calendar is now known.

1578. Lögbok | Islendinga, Hueria saman | Hefur Sett Magnus Noregs Kongr, | Lofligrar minningar, So sem hans | Bref og Formale vottar. | Yferlesin Epter þeim Riettustu og ellstu | Lögbokum sem til hafa feingizt. | Og Prentud epter Bon og Forlage Heid | arligs Mans Jons Jonssonar | Lögmans. At the end (f. [275]b): Pryckt a Holum i hiallta | Dal af Jone Jons syne Pann | Fyrsta Dag Maij. Manadar | Anno Dom. | 1578.

8°. Sigs.: A—P, Aa—Ll (the last in 4); ff. [276]. Schwabacher; page lines 22; size of page: 11.5 x 7 cm.; catchwords; running titles; Gothic chapter initials; tail-pieces; lines 1, 6, 7 and 11 of t.-p. in red. On the reverse of t.-f. a full-page woodcut representing an erect man with crown and nimbus, a halberd in his left hand, and apparently three loaves of bread of different sizes in his right hand; behind him is a crouched, crowned human-headed beast; in the upper left corner of the cut is a St. Anthony bell between the letters C and T, in the lower right corner the date 1535. This cut, according to the monogram in the upper left corner, is by Cornelis Antoniszoon (or Teunissen), a Dutch painter and engraver of the earlier half of the 16th century<sup>2</sup>. Contents: T.-p., f. (1)a; wood-cut, f. (1)b;

<sup>1</sup> Cf. *Safn til sögu Ísl.* I. p. 135; *Biskupa sögur* II. p. 637.

<sup>2</sup> See G. K. Nagler, *Die Monogrammisten*, 1881, II. Bd. p. 281 ff.; cf. also A. J. van der Aa, *Biograph. woordenboek der Nederlanden*, 1852, I. deel., pp. 328–329, and U. Thieme u. F. Becker, *Allgem. Lexikon der bild. Künstler*, 1907, I. Bd. p. 553. None of them mentions this cut.

Magnus Kongs Bref, ff. (2)a—(4)b; text (divided into 13 sections or bálkar), ff. (5)a—(234)b; Hier hefur almennelegt Registrum Íslenskrar Lögbokar, ff. (235)a—(255)a, the following page and next leaf, f. (256), being blank; Hier epter fylgia nockrar Riettarbætur vtgiefnar af Virdulegum Herrum Noregs Kongum Lögunum til Styrkingar og Riettanda, ff. (257)a—(272)b; Kong Christians Bref og Riettarbot Vm Skilgietning Prests Barna, f. (273)ab; Hier epter fylgia nockrar Sierligar Laga greiner vm hueriar at ei saman ber öllum Lögbokum, ff. (274)a—(275)a; colophon, as given above, with ornament, f. (275)b; the final leaf is blank. This law code, usually known as *Jónsbók* was given by King Magnús of Norway (1263–1280) and accepted by the Icelandic Alþing in 1281; it replaced the laws of the Icelandic commonwealth, and some of its clauses are still in force. The name (*Jónsbók*) is derived from Jón Einarsson who brought it to Iceland as the emissary of the king. The editor, Jón Jónsson (1536–1606) was lawman of the Northern and Western Quarters from 1573 to 1606. For the value of this edition see Ólafur Halldórsson's edition of 1904, pp. xxi–xxv (cf. *Íslandica* IV, pp. 20–23). Bp. Finnur (III, p. 378, no. 6) and others (*Lousaml. f. Isl.* VIII, p. 402) mention an edition of Hólar 1576, but there is no evidence for the existence of such an edition.

The Royal Library of Copenhagen has two copies (*Bibl. Dan.* I. 691), one on parchment<sup>1</sup>; the Landsbókasafn also owns a copy. The copy of the Fiske Collection is described in *Bibl. Not.* I. 1; as to the history of the copy given there, it may be remarked, that it probably never belonged to the king of Denmark; royal coats-of-arms on the bindings of early books do not necessarily indicate royal ownership. Johann Bockholt was probably the first owner of the copy, and after his death it went to Germany. Bp. Harboe owned two copies (*Bibl. Harb.* II, p. 243, nos. 2365–66).

1578. 'Urbani Regii *Lækning sálarinnar* (Antidotum animæ) eodem interprete [*i. e.* Episcopo Gudbrando] in 8°. 1578. 1591' is mentioned by Bp. Finnur (III, p. 378, no. 8). Hálfdr. Einarsson (p. 237) gives the same dates (impr. Holis 1578 & Nupufelli 1591). Berg. Mus. 128, 4°. also mentions it: *Medicina animæ, edur Salarinnar Lækning*, 1578. Harboe (*Dän. Bibl.* VII, p. 661) mentions the book, but gives no dates. No copy is known of an edition of 1578. The work in question is a translation of *Seelen Ertzney für die gesunden vnd kranken in todes nöten* by Urbanus Rhegius or Regius (1489–1541) which was first published in 1529 and became a popular book of devotion; it was translated into various languages, including Latin under the title of *Medicina animæ*, and that title is retained in the two known editions of the Icelandic version (1634 and 1666, cf. *Bibl. Not.* IV. 13, VI. 12). Bp. Finnur and Hálfdr. Einarsson both call it 'Antidotum animæ,' probably due to their confusing it with the title of Hemmingsen's *Antidotum*, but the error clearly indicates that neither of them had seen a copy of these editions, so that their testimony can not be relied upon.

<sup>1</sup> Cf. Molbech's list referred to above, in his *Nord. Tidsskrift* III. 1829, p. 566.

1578. Joh. Spangenberg's *Fimtan Lijkpredikaner*, in an edition of Hólar 1578, is mentioned in Berg. Mus. 128, 4°, by Bp. Finnur (III. p. 378, no. 9), and by Hálfð. Einarsson (p. 230). No copy of such an edition is known. As the edition of 1598 (see below) does not have in the imprint 'prentud ad nyiu' as was customary in the case of new editions, there is a good reason to doubt the existence of an earlier edition.

1579. Wmm Gudz | Reide og Myskun | Ein Nytsamlig Edla Bok, Vtskrifud | af vel lærðum Manne Caspar | Huberino, Enn a Islend- | sku vtlögd af | Herra Olafi Hiallta syne godrar Minn- | ingar Anno Dom. M. D. LX.V. | I. Samuelis II. Cap. | Drottinn Deyder og hann Lifgar, hann | leider til Heluijtis og aptur j | burtu þadan. *At the end* (f. [206]b): Pryckt a Holum i hiallta | Dal af Jone Jons syne þann | XXIII. Dag Martii. Ma- | nadar Anno Domini. | 1579.

8°. Sigs.: A—P, Aa—Bb (the last in 6); ff. [2c6]. Schwabacher; a few Gothic initials; running titles; catchwords; page-lines 22; size of page: 11.2 x 7 cm. *Contents*: T.-p., f. (1)a; Ad Pium lectorem, preface by Bp. Guðbrandur Þorláksson, ff. (1)b—(6)a; Martini Lutheri Formali Til huers og eins gods Christins Mans, ff. (6)b—(7)b; Sinum Kæra Christiliga Brodur Mauritz Kiern, Nad og fridr j Christo vorum Herra, ff. (8)a—(12)b, author's dedicatory letter dated: Augsburg I Januarij Ano MDXXIX; text (Christianus' talk about God's wrath at the infringement of the ten commandments, and divided accordingly), ff. (13)a—(72)b; Til Lesarans (with the running title: Formale), f. (73)ab; text (consisting chiefly of Theodidactus' talk about God's goodness and mercy), ff. (74)a—(204)a, the last portion of which, entitled: Huernen madur skal styrckia og hugga þa sem liggia fyrer Daudanum (dedicated by the author: Heidarligre og Dygdugligre Kuinnu Mönica Gyrhosyn sinne Kæru Magkonu), begins f. (178); index (Hin sierlegustu Stycki Puncktar og Höfudgreiner sem eru Samanlesnar og dregnar j þessa Bok), ff. (204)b—(206)a; colophon, as given above, followed by an ornament, f. (206)b. The copy here described is in the Copenhagen Royal Library, which is the only one known; it is not mentioned in *Bibl. Dan.* (cf. I. col. 417, Supplem. col. 85). Giessing (*Jubel-Lærere* I. p. 86) and Hallgr. Jónsson mention an edition of 1565, but that, as is evident from the title-page, is the date of the translation.—The German original edition of this work *Vom Zorn und der Güte Gottes*, by Caspar Huberinus (1500–1553) was printed in Augsburg 1529 by Ulhart; it did not have the preface by Luther which appeared first in the Wittenberg edition of 1534<sup>1</sup>. Bp. Ólafur doubtless translated it from the German. The Danish translation by P. Tideman was printed in Magdeburg 1543 and Lübeck 1548 with a preface by P. Palladius (*Aarsb. og Medd.* II. pp. 262–265, 306–307) under the title: *Om Guds grumme Straf*

<sup>1</sup> See M. Luther's *Werke. Krit. Gesamtausg.* XXXVIII. Bd. Weimar 1912, pp. 315–325, which contains a bibliography.

*og Wrede*. In AM. 227, 8° there is (f. 75) a list of 'Skalhólts kirkiubækur in recentibus membranis, islenskar, sem selldar voru 1704, allar in 4°,' and therein is entered as No. 2: 'Casparis Huberini um gudz straff og reide, cum prefatione Palladii.' According to this there seems to have been another Icelandic translation of this work from the Danish, as both the title (straff og reide) and Palladius' preface indicate. What has become of that MS. is not known.

1580. Salomo- | nis Ordzkuider | a Norrænu. | — | Actorum X. | Huer sem Ottast Gud, og | giörer Riettuise a þeim | hefur hann þocknan. *At the end* (f. [68]a): Pryckt a Holum i Hialltadal, | af Jone Jonssyne. Anno. | 1580.

8°. Sigs.: A—I (the last in 4); ff. [68]. Schwabacher in two sizes; page-lines (larger type) 23; size of page: 11 x 7 cm.; catchwords; Gothic initials; explanatory notes in smaller types between paragraphs; t.-p. in border, white interlaced ornament on black, made up of four pieces; three small flower ornaments between the title and the scriptural quotation. *Contents*: T.-f., the reverse of which is blank; Formale yfer Ordzkuida Bokina Salomonis D. M. L. (= D. Martini Lutheri), ff. (2)a—(5)b; text (Cap. I—XXXI), ff. (6)a—(67)b, ending with: Hier endar Ordzkuidu Salomonis; Correctura, f. (68)a, followed by the colophon as given above; the final page is blank. Only two copies are known, one in the Copenhagen Royal Library (*Bibl. Dan.* I. 33), lacking ff. Gi—Gii (ff. 49–50), and the other in Upsala University Library lacking the last leaf (f. 68). Harboe apparently owned a complete copy (*Bibl. Harb.* II. p. 235, no. 2249).—This translation is by Bp. Gizur Einarsson, although his name is mentioned nowhere in the book; the editor, Bp. Guðbrandur, may have slightly revised it or altered it in places. I have not had opportunity to compare it with the MSS. still preserved of Bp. Gizur's version, viz. Cod. Holm. perg. 10, 4° (from 1555), and Gl. kgl. Sml. 1318, 4° (16th cent.), the former of which has an introduction by Bp. Gizur dated 1546, but W. Gödel (*Katalog öfver kgl. Bibl. fornisl. och fornnorska handskr.*, p. 50) has found that the version therein agrees essentially with that of the Bible of 1584<sup>1</sup>. Cf. also Harboe's description in *Dän. Bibl.* VIII. pp. 49–50, and his *Förste Afhandl.* p. 301, with a note on AM. 617, 4°.

1580. Jesus | Syrach, a Nor- | rænu. 1580. [*At the end*: Pryckt a Holum i Hialltadal af Jone Jonssyne Anno 1580.]

8°. Sigs. A—Oiiij +; ff. [107] +. Schwabacher in two sizes; page-lines (larger type) 23; size of page: 11 x 7 cm.; Gothic initials; catchwords; explanatory notes in smaller type between paragraphs; t.-p. in border, identical with that of the *Salomonis Ordzkuider*, with which on the whole this edition is uniform. *Contents*: T.-p., f. (1)a; Formale yfer Bokina

<sup>1</sup> In AM. 227, 8° is a list (f. 77) entitled 'Pessar bækur Skalhóltzkirkju eru enn nu oselldar og eru allar in recentibus membranis'; No. 5. among them is 'Proverbia Salomonis Islandicè, 4°. defect og illa umgeingen.'

Jesu Syrachs D. Mart. Luth., ff. (1)b—(3)b; Formale Jesu Syrachs yfer syna Bok, ff. (4)a—(5)a, followed by an ornament (bókahnútur); text (Cap. I.—.), ff. (5)b—(107)b+. The rest is lacking. Three copies are known, all defective at the end: the Copenhagen Royal Library (*Bibl. Dan.* I. 44) copy ending with M viij (f. 96), the Upsala University Library copy ending with Nvj (f. 102), and the copy in the Advocates' Library, Edinburgh, ending with Oijj (f. 107), but having the rest in MS., including the colophon as given above (cf. W. Fiske, *Icelandic Notes*, 1880, p. 8). Harboe apparently owned a complete copy (*Bibl. Harb.* II. p. 235, no. 2250).—This translation, although that is nowhere stated in the book, is doubtless by Bp. Gizur Einarsson, perhaps with slight alterations by Bp. Guðbrandur; Harboe (*Dän. Bibl.* VIII. p. 301) and Hálfðán Einarsson (p. 210) erroneously ascribe it to Bp. Gísli Jónsson. Bp. Gizur's translation is to be found in the MSS.: Cod. Holm. perg. 10, 4° (from 1555), and Gl. kgl. Saml. 1318, 4° (16th cent.). In the former it has a preface by Bp. Gizur, and is dated at the end of text: 'Skrifud J norænu af G. E. S. Og endut J skal hollti vij Dagdecembris manadar Annij Eptter Gudz burd MDXLV'; that version according to Gödel (*Katalog*, p. 50) agrees essentially with the Bible of 1584. Harboe (*Förste Afhandl.* p. 301) has compared the present edition and the version in the Bible of 1584 with the one in AM. 617, 4°, and found that the two former differ from the last one.—Giessing (*Jubel-Lærere* I. p. 168) mentions an edition of the present work of 1589, but that unquestionably is an error; Hálfðán Einarsson (p. 210) says merely that some give that date.

1580. Lögbok | Islendinga, Hueria saman | Hefur Sett  
Magnus Noregs Kongr, | Lofligrar minningar, So sem hans |  
Bref og Formale vottar. | Yferlesin Epter þeim Riئتustu og  
ellstu | Lögbokum sem til hafa feingizt. | Og Prentud epter Bon  
og Forlage Heid | arligs Mans Jons Jons sonar | Lögmans.  
1578. At the end (f. [277]b): 1580.

8°. Sigs.: A—P, Aa—Ll (the last in 5); ff. [277]. This really is not a new edition, but is the 1578 edition with the following changes: ff. (2) and (7) are reprinted; for the last three leaves of 1578, are substituted four leaves, of which f. (274)ab contains 'Til Lesarans,' a post-scriptum by the editor, stating, 'evidently in response to adverse criticisms, that the text is not regarded as absolutely perfect, but that the code, as here printed, can be used, provided the corrections indicated are properly made,' etc.; then follows, ff. (275)a—(277)b: 'Hier epter fylgia hinar sierlegustu Laga greiner, Huar vmm þessare Bok ber eigi saman vid adrar Lögbækur,' followed by the date 1580, the colophon probably being left out because of lack of space; the corrections referred to in this list of variants are marked by a hand in the margin of the book, and there are also other corrections in the text, a word here and there being crossed out, and another substituted in the margin. The additional leaves and the changes were doubtless printed at Hólar. Cf. Ólafur Halldórsson's introduction to the edition of 1904, pp. xxiv—xxv, and W. Fiske, in *Bibl. Not.* I. 1.

In the Copenhagen Royal Library there are two copies (*Bibl. Dan.* I. 691) of this issue, one with the original t.-p. in black and red, on which is the autograph signature of Thormodus Torfæus (*d.* 1719), and which lacks sig. P.; the other has a t.-p. in black only, which was printed in the 18th century for Jón Eiríksson after Bishop Harboe's copy, as stated in an autograph note by the former. There are also copies in the British Museum (cf. Lidderdale's *Catalogue of books printed in Icel.*, 1885, col. 1), and in the Copenhagen University Library (cf. *Katalog over den Arna-Magn. Haandsskr. Saml.* II. p. 640).

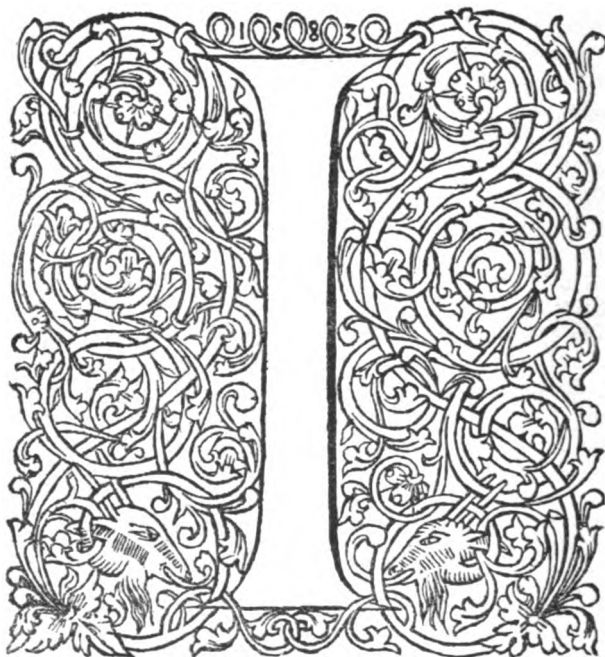
1581. Euangelia | Pistlar og Collectur | sem Lesin verda Arid  
vm | kring j Kirkiu söf- | nödinum, a | Sunnu Dögum og þeim  
Hatijðum, | sem halldnar, eru epter Ordi- | nantionne. | og  
Nockrar Bæner, ad bidia, | a sierligöstum Hatijð- | um Arsins.  
*At the end* (f. [131] b): Pryckt a Holum j Hiallta dal, af Jone  
Jons syne, þann XII | Dag Februarij. | 1581.

8°. Sigs.: A—R (the last in 3) ; ff. [131]. Schwabacher. Size of page : 11.4 x 7 cm.; catchwords ; Gothic and Latin initials ; t.-p. in border identical with that of the *Salomonis Ordzkuider* and *Jesus Syrach*. *Contents* : T.-p., the reverse apparently blank ; text (Fyrsta Sunnudag j Aduentunne, etc., incl. Nockrar Bæner), ff. (2)a—(131)a ; notice about errata (Enn par eirn bokstaf kann ad vanta, etc.), followed by the colophon, as given above, and a tail-piece, f. (131)b. The only known copy is in the Upsala University Library ; it lacks ff. Aiv—Av (ff. 4—5), and the t.-p. is mounted. This edition is probably a reprint of the ritual of 1562 (see above) ; but it is to be supposed that 'Nockrar Bæner' are printed here for the first time.

1582? [Lögbok Islendinga, Hueria saman Hefur sett Magnus Noregs kongr Lofligrar minningar, So sem hans Bref og Formale vottar. Yfirlesin Eptir þeim Riئتustu og ellstu Lögbokum sem til hafa feingizt Og prentud eptir Bon og Forlage Heidarlegs Mans Jons Jonssonar Lögmans 1582.]

This title was printed for Jón Eiríksson, in the 18th century, and is to be found in the Copenhagen Royal Library copy of an undated edition of the *Jónsbók* which was without t.-p. 8°. Sigs.: A—P, Aa—Ll (the last in 4) ; ff. [276]. Schwabacher. Size of page : 11.4 x 6.6 cm. The contents agree with those of the 1578 edition to sig. Lij, but that leaf is followed by three leaves containing : 'Hier epter fylgia hinar sierlegustu Laga greiner, Huar vm pessari Bok ber ei saman vid sumar Lögbækur' ; it fills five pages, and is, with some omissions, the same as the variant list of 1580 ; the final page is blank. In the main this edition is a mere reprint of the 1578 text, only that there are incorporated in the text some of the corrections found in the list of 1580 ; the marginal corrections of the 1580 issue are, on the other hand, not included. It is thus evident that this edition is printed after 1580, and its date is usually given as 1582, although there seems to be no

conclusive evidence in favor of it. On account of its worn and blurred type it is supposed to have been printed in the old press at Núpufell. The initials and tail-pieces are different from those in the edition of 1578. Cf. Ólafur Halldórsson's introduction to the edition of 1904, p. xxv; also *Bibl. Not.* I. 1.—Besides the copy here described, there is a fragmentary one in the Landsbókasafn, and apparently two in the Copenhagen University Library (cf. *Katalog over den Arna-Magn. Haandsskr. Saml.* II. p. 640). There is a copy of this law code in Upsala University Library, without t.-p., but as I have not seen it, I do not know which of the three issues it represents.



Initial from the *Biblia*, 1584.

1584. Biblia | Pad Er, Öll | Heilög Ritning, vtlögd | a Norrænu. | Med Formalum Doct. | Martini. Lutheri. | Prentad a Holum, Af | Jone Jons Syne | M DLXXXIII.

The work is divided into three parts, with separate signatures, pagination and t.-pp.—Fol. Sigs.: ɔ:c, A—P, Aa—Pp, Aaa (all in 6, except Aaa in 8); ff. [6] + ccxcv. *Contents*: T.-p., f (1)a; royal letter granting the privilege of printing the Bible to Bp. Guðbr. Þorláksson, dated April 19, 1579, f. (1)b; royal letter ordering every church in Iceland to buy a copy of the



Initial from the *Biblia*, 1584.

Bible, dated April 22, 1579, f. (2)a; Formale yfer hid Gamla Testamented D. Mart. Luth., ff. (2)b–(5)b; blank page, f. (6)a; Bækur hins Gamla Testamentesins (and the Apocrypha), f. (6)b; text (Genesis—Lofkuæde Salomonis), ff. 1a—ccxcva; the reverse of f. ccxcv and the final leaf are blank.—The second part has the following t.–p :

Allar Spa- | manna  
Bækurnar, vtlagd- |  
ar a Norrænu | Act.  
10. | Pessum (Christo)  
bera all- | er Spamenn  
Vitne, Ad | aller þeir  
sem trua a hann |  
skulufa Fyrgiefning  
| Syndanna, fyrer  
h a n s | N a f n | M  
DLXXXIII.

Fol. Sigs.: 3:c (in 4), A—P, Aa—Hh (all in 6, except P in 4); ff. [4] + ccxii; the number of leaves confused after f. lxxxvii, as f. lxxxviii is left out, and the numbers lxxxix and xc represent pages not leaves; the final leaf ought to have the number cxc. *Contents*: T.–p., f. (1)a; Formale yfer Prophetana D. Mart. Luth., ff. (1)b–(3)b; Formale yfer Bok Esaia Spamans, f. (4)ab; text (the 4 greater and the 12 minor prophets), ff. 1a—ccxii b; Apocrypha (Judith; Sapientia; Tobias; Syrach; Baruch; 1.–2. bok Maccabeorum; Partur af Esther; Partur af Daniel, i. e. Historian vt af Susanna og Daniel, Wm Bel i Babilon, Wm Drekan i Babilon, Bæn Asaria, Lofsöngur þeirra þriggja manna i Elldenum; Bæn Manasses Konungsins Juda), ff. ccxxiii a—ccxcii b.—Then follows the third part, with the title :

Nyia Testa- | mentum, a Norrænu. | Matth. 17. | Pesse er minn Elskuligur | Sonur, ad huerium mier vel þocknast, Honum | skulu þier hlyda | 1584. *At the end*: Petta Bibliu verk var endad | a Holum i Hialltadal, af Jone Jons Syne, | þann vj. Dag Junij. Anno Domini. MDLXXXiiij.

Fol. Sigs.: A—X (all in 6, except the last in 5); ff. [1] + ccxiii + [1].

*Contents* : T.-p., f. (1)a ; Bækur hins Nyia Testamentesins, f. (1)b ; Formale yfer hid Nyia Testamentum, f. i ab ; text (S. Matthæus Euangelium—Opinberanir S. Johannis Theologi), ff. ii a—cxxxiii b ; Til Lesarans, signed : Gudbrandur Thorlakson, f. (1)a ; Correctura, ff. (1)ab, followed by the colophon, as given above, and an invocation. The last leaf (f. Xvj) is lacking ; it was probably blank.

The work is printed in schwabacher, 55 lines to a page ; size of page 29 x 16 cm. (19 incl. marginalia) ; running titles ; catchwords ; marginal references and notes. Text is printed in long lines except in the Psalter and part of the Proverbs, where the text is in double columns. The chapters are divided into paragraphs distinguished by capital letters in the margin. The principal t.-p. is in red and black (lines 1-4 and 7-8 in red) and in woodcut border representing the baptism of Christ (at the top), the resurrection, and the nativity (at the left), the ascension, and the descent of the Holy Spirit (at the right), and the transfiguration (at the bottom) ; around the last one is the inscription : ÞESSE ER MINN ELSEKLEGI SONVR IHVERIUM MIER VEL, the quotation not being complete ; at the bottom are also the initials G. I. being doubtless the engraver's initials, whose name I have not been able to ascertain. The same border is also used on the two other t.-pp., but those titles are only in black. There are initials of various sizes, the larger ones (Gothic P, A, W ; Latin I, O, P, A, etc.) being used in the beginning of books, the smaller (all Gothic, usually 6 lines) at the beginning of chapters. There are only two kinds of tail-pieces (5.3 x 11 cm. and 4.5 x 8.4 cm.), and they are frequently used in the first part, but seldom in the other parts. 29 woodcuts ; in the Old Testament are the following : The deluge with 'Der Kaste Noe,' f. vii a ; Abraham's sacrifice, f. ix b ; Jacob's dream, f. xiii a ; Pharaoh telling his dreams to Joseph, the lower half representing the lean and the fat cows, f. xix b ; ark of the covenant, f. xxxvi a ; the show bread, f. xxxvi b ; the candlestick, f. xxxvi b ; the boards, f. xxxvii a ; the bars, f. xxxvii a ; the curtains, f. xxxvii b ; the altar of burnt offering, f. xxxvii b ; the tabernacle with the court, f. xxxviii a ; the high priest in his robes, f. xxxviii a ; the altar of incense, f. xxxix b ; the brazen laver, f. xli a ; Nadab and Abihu burnt by fire, f. xlix a ; Salomon's temple, f. cliii b ; Salomon's house, f. cliv b ; the two brass pillars, f. cliv b ; the molten sea, f. clv a ; a brass base with laver, f. clv a ; Salomon on his throne, f. clvii b, and again f. cclxxvii b. In the Prophets and the Apocrypha there are no woodcuts. In the New Testament are these : St. Matthew, f. ii a ; St. Marc, f. xvi a ; St. Luke, f. xxv a, and again f. li b ; St. John, f. xli a ; St. Paul, f. lxix a. The woodcuts which on the whole are somewhat crude, are all unsigned except that representing St. Paul, which has a signature supposed to be Bp. Guðbrandur's monogram (G. T.—the second letter lengthened so as to form a cross, see reproduction p. 31). In some copies the illustrations are colored, evidently by hand. All the illustrations are of German origin, and in design are somewhat similar to those in the Danish Bible of 1550, but as a rule are smaller ; the five illustrations in the New Testament are of the same design, but represent a different cut ; where the woodcuts were made is uncertain, since with the exception of



St. Paul, from the *Biblia*, 1584.

one, they lack signatures or monograms. As to the illustrations the bishop says in the preface: 'Giarna villda eg hafa laated med pryckia allar þær Figurur, sem Historiunne Heilagrar Bibliu til heyra, Enn eg hef ecke kunnad þær ad faa'. By 'all the figures' he probably means those to be found in Luther's Bible. It is the general opinion that the woodcuts, the ornaments, and some of the initials were designed and cut by the bishop and Grímur Eiríksson of Viðvík. That Bp. Guðbrandur was a very skilful artisan is well known, and he provided the press with ornaments and other decorative things from his own hand<sup>1</sup>, but the extent of his work in that respect can not be determined now with certainty. He may have made some of the woodcuts in the Bible, but he did not design them. The decorative initials are more likely to be of his design, but also there he imitated some of the initials of the Danish Bible (e. g. the Gothic H served as model for the Gothic Þ).

The present copy has several corrections in the text itself, which were made after the sheets had been printed, the corrections being stamped by hand either above the cancelled word or in the margin. This is also to be found in other copies<sup>2</sup>. The date on the initial I at the beginning of Genesis is 1583, and probably indicates the commencement of the printing of the work<sup>3</sup>. The price of a copy was 8 to 12 ríxdalir, according to the circumstances of the buyer. Every church in the country contributed a ríxdalur to the printing, and the Danish king also gave a considerable sum. There are a number of copies of this Bible extant; it seems to be the most common of the Icelandic sixteenth century books<sup>4</sup>. The issue was, it is said, 1,000 copies.

<sup>1</sup> Cf. Arngr. Jónsson, *Crymogæa*, p. 155 (i. e. 255).—Perhaps the most important testimony by a contemporary writer in this connection is stanza 48 of the eulogy on the bishop ascribed to Magnús Ólafsson, pastor of Laufás (*d.* 1636):

Handverkment, sem meisturum mundi	sett þar hefur bókstaf breyttan,
mætum reiknast til ágætis,	borinn hugviti' og sjálfur skorið,
listamanns á letri glæstu	figúrur þar allar einninn
líta má, en hvergi víta,	eru þrisandi,—biblía vísar.

—Some of this material from the Hólar press is still preserved in the National Museum (Þjóðmenjasafn) in Reykjavík (cf. *Skýrsla um Forngrípa-safn Íslands*, II. 1874, pp. p. 50 ff.)

<sup>2</sup> Cf. the description of the copy in the library of the British and Foreign Bible Society, in Darlow and Moule's *Hist. Catal.* 1903, III. pp. 781-782.

<sup>3</sup> Arngrímur Jónsson (*Crymogæa*, p. 255) says that the printing took two years; but he also makes this curious statement: 'Atque hic favente numine Biblica Islandica, Anno 1579. absoluta sunt, tum præfixo Regiæ Majestatis privilegio.'—If the printing was begun in 1583 and finished in June 1584, it took only a year and a half, which seems an incredibly short time. It is said that the bishop employed seven printers, but even so, the printing would have been unusually rapid. It took Ludwig Dietz two years (1548-50) to print the Danish Bible, and he doubtless had more help and better equipment than the Hólar press.

<sup>4</sup> In the *Year Book of the Viking Society*, V. 1913, pp. 36-40 is reprinted from *The Christian Science Monitor* (Boston, Mass.) a description, with facsimiles, of a copy which is said to have belonged to Bp. Guðbrandur and to have been presented by him to the church of Háls in Fnjóskadalur. It is now in the possession of an English woman.

This edition is commonly known as 'Guðbrands Biblíá', because it was edited and in large part translated by Bp. Guðbrandur Þorláksson. It is based upon Luther's German translation,<sup>1</sup> and contains all his prefaces to the three different parts as well as to the various books. But Harboe in his examination of the edition has found that Bp. Guðbrandur also used the Vulgate (*Dän Bibl.* VIII. pp. 53-89). The latter's statement in the post-scriptum: 'eg hefe ordit optast einnsamall at yferlesa, corrigera, vtleggia,' etc., gave rise to the charge that he had not given due credit to those who before him had translated portions of the Bible, and whose translations he availed himself of. Oddur Gottskálksson had translated the New Testament, and some of the books of the Old Testament; Bp. Gizur Einarsson had translated the Proverbs and the Ecclesiasticus, and Bp. Guðbrandur had edited them, as we have seen, without giving the translator's name; Bp. Gísli Jónsson translated the Prophets and the two books of the Maccabees in 1574-75.<sup>2</sup> All these must have been known to Bp. Guðbrandur, and the charge against him was, therefore, not entirely unfounded.<sup>3</sup> He replied to it in the preface to Vitus Theodorus' *Summaria yfer þad Gamla Testamentid* (1591) as follows: 'Peir eru og nockrer, sem gíefa mler skulld, ad eg hafe eignad mler annara vtleggingar, j Bibliu, af þui, ad eg sagde so i einum stad, Ad eg hefde ordit optast alleina eda einsamall ad yferlesa, Corrigera, vtleggia. Enn med þeim ordum, vil eg i önguan mata mler eignad hafa alla vtlegging Bibliunnar. Þui giöre eg þar þessa grein a.—Nouum Testamentum og nockrar adrar fleire Bækur hins gamla Testamentis, sem vt hefr lagt Oddr heitinn Gottskalkson godrar minningar, þa meiga riettuijser menn vita, ad eg munda ei mler þetta eigna vilia. Enn þo eg hafe epter Konglig Magestatis skipan og epter þui sem Gud gaf mler vit til, þær Bækur yferlesid, og i sumum stöðum emindierad. Annar slags Bækur komu fyrer mig i þann tijma, sem nockrer adrer höfdu vr Dönsku sialfer vtlagt, eda leggja latid, þær hirde eg og ei helldur mler ad eigna, eige þær huer ed vill, enn suo mikid omak hafda eg, þær sumar Dönsku blandadar vtleggingar og brakad mal ad yfer lesa lagfæra og emendera, ad þad var ei stors minna vert, enn ad nyiu vt ad leggja, sem beuijsat verdr. Þeir sem þui vilia ei trua, here þeir samann sijnar godar vtleggingar eda sinna vid þessa Bibliu. Þridia slags Bækur voru þær, sem eg vard vt ad leggja, og

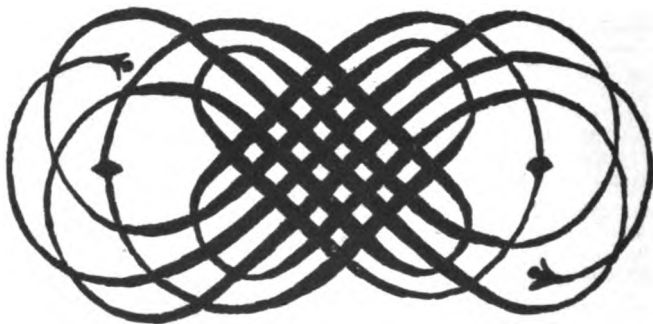
<sup>1</sup> According to Harboe (*Dän Bibl.* VIII. p. 56) Bishop H. P. Resen stated that the German edition of 1544 was the one used by Bp. Guðbrandur. Harboe himself seems to be uncertain about the correctness of this (p. 61). —Harboe (pp. 57-58) also relates the story that Satan two nights in succession ruined with ink the first two days' work of Bp. Guðbrandur on the translation. This trick Harboe seems more inclined to ascribe to a papist!

<sup>2</sup> The original MS. of this translation, prepared in 1574-75, is in the Bible House Library, cf. Darlow and Moule's *Hist. Catal.* p. 781. E. Henderson formerly owned the MS., and a description of it is to be found in his *Iceland*, Edinburgh 1818, II. pp. 270-285.

<sup>3</sup> Jón Ólafsson (of Grunnavík) also says: 'Sandsynligen, som det berettes, har han ladet enkelte Bøger oversætte af Præster, som vare kyndige i det tydske Sprog, og derpaa selv gjennemset det' (*Ann. for nord. Oldk. og Hist.* 1853, p. 309). What truth there is in this, I do not know.

ad mijnu vite, voru ecke adur af nockrum vtlagdar, hueriar eg hirde ei og helldr med nafne vpp ad telia, sie þær fleire eda færre þad er mier lijka mikid, Eg leita mier einkis lofs þar af. Og þessar eru þær Bækur sem eg (med leyfe þeirra Danemanna) eignade mier, hueriar eg vtlagde, ecki i einu, eda þa þegar þær skylldu vnder prelum, helldr Successiuis horis, þa eg hafda hellst tom til, jafnt framt sem hinar adrar Prentadar vrdu, Þetta kallade eg a jslensku ef þeir skilia vilia 'optast' enn ei alla tijma. Þuiad vegna stors erfides ahyggiu og omaks, og annarar fiölskylldu margfalldrar, vard eg opt og tijdum vid þær Bækur ad eiga og þær ad vtleggja. Þesse mijn afsökun vona eg at hia fromum Mönnum fullnæge. Hina adra bid eg ad þeir villdu til annara þarfligra hluta, hafa sijna goda ment, enn til þess ad leggja einfölld ord vti röngustu meining, huar af litid gagn giörist Gudz Kristne og samkundu. Enn huad huer hefur vtlagt, eda ecki, virdist mier litil naudsyn vm ad deila, Enn sijdur sier eda öðrum nockrar æru eda lofstyrs, hier vti ad leita, þo Madr kynne einn Bækling eda annann, vr Dönsku male ad setia. Þo eru þeir goder Menn aller Þackar verder, sem godann vilia eda astundan haft hafa i fyrstu þar til, huer epter sijnum gaafum, ad Heilög Ritning mætte vppa vort Modurnal koma, Landsins junbyggjurum til nytsemdar, huar med eg vona þeir munu fyrst og fremst hafa hugsad vm Gudz Dyrð, enn ecki sinn lofstyr, suo sem Daud kiennir i Psal. Non nobis Domine, non nobis, sed nomini tuo da Gloriam.' This defense is, perhaps, a little too general to be entirely satisfactory. Only through a comparison of the printed texts with the extant MSS. will it be possible to determine the bishop's indebtedness to his predecessors. The task he performed was in any case great.

The binding of the Fiske copy which doubtless is of the same year as the printing, since it bears the date 1584, has on the front cover the Danish coat-of-arms, and on the back cover the Icelandic coat-of-arms, a crowned, cured fish. Arngrímur Jónsson (*Crymogæa*, p. 256) informs us regarding the binding of the Bible as follows: 'Ne quid autem ad absoluti operis ornatum aut sumptuum magnitudinem deesset, Bibliophegum Hamburgo Episcopus conduxit, qui mensibus aliquot multa exemplaria compegit &



A tail-piece (bókahnútur) from the *Biblia* (reduced).

aliis ad hanc rem ab Episcopo destinatis, artem istam monstravit, ita ut reliqua domi, pari fere elegantia præparata sint, præter 100 Hafniæ compacta.'

1589. Ein ny | Psalma Bok, | Med morgum Andligum | Psalmum, Kristelegum Lofsaunguum | og Vijsum, skickanlega til samans sett og | Auken og endurbætt. | [*Medallion portrait of Luther.*] | Pryckt a Holum i Hiallta Dal. | Cum Gratia et Priuilegio Friderici Secundi | Danorum etct. Regis. Sanctae Memoriae. *At the end* (f. [6]b): Pryckt aa Holum i Hiallta Dal. | Aar epter Gudz Burd. | M. D. LXXXIX.



Coat-of-arms of Iceland, from the *Psalma Bok*, 1589.

8°. Sigs.: aa—bb (the last in 4), A—P, Aa—Ff (the last in 7); ff. [12] + ccxxxij + [6]. Schwabacher; page lines 30 or 31; size of page: 12.6 x 7 cm.; catchwords; running titles; music to many of the hymns. T.-p. in red and black (lines 2, 3, 4, and 7 in red); on the back a woodcut representing crowned stock-fish on scroll-shield in border, below the shield are the words: *INSIGNIA ISLANDIÆ*, and at the bottom of the border: 8 9 (see reproduction). *Contents*: T.-f.; Formale Doct. Mart. Luth. yfer sijna Psalma Bok, f. (2)ab; Aullum Fromum og Gudhræddum, Islands Innbyggjörum, oskar eg Gudbrandur Thorlaksson Nadar og Fridar af Gude Födur, fyrer Jhesum Christum vorn Drottenn (with running title: Formale), ff. (3)a—(9)b; Lijted Registur, eda Innehalld þessarar Psalma Bokar, f. (10)ab; Doct. Simon Paulus hann skrifar so j sinne Vtleggingu yfer Pistelenn, sem lesenn er Dom. XX. epter Trinitat, etc. f. (11)ab; Nockur Heilræde vr Latinu og Þysku snuen, af Sera Olafe Gudmundssyne, ff. (11)b—(12)a; Enn önnur Heilræde D. Mart. Luth., f. (12)ab; Boken seiger (Hafer þu Lyst ad lofa Gud, etc.), f. (12)b; Fyrsti partur þessarar Psalma Bokar, hefur inne ad hallda Christi histori, vmm hans Hingadkomu, Fæding, Skjirn, Pijnu og Dauda, Vprisu og Vpstigning, So og vmm þa heilögu Þrenning, og nockra Psalma og Hymna a þeim sierligustu Haatjrdum Arsins, ff. 1a—lxxij b; Catechismus. Sa Annar Partur þessarar Psalma Bokar, hefur inne ad hallda, Andligar Vijsur, og Lofsaungua, vt af Kristeligum Frædum, og Barna Lærdome, ff. lxxij b—xcij a; Sa Þridie Partur þessarar Psalma Bokar, hefur ad hallda vtualda Psalma þess Kongliga Spamanns Davids, Vtlagda og snuna, j Andliga Saungua og Vijsur, ff. xcij a—cxxvij a; Fiorde Partur þessarar Psalma Bokar, hefur june ad hallda Andligar Vijsur Psalma og Lofsöngua, Dicktada af þeim hellstu Lærefedrum, og Fromum Gudhræddum Mönnum i Þyskalande, og annars stadar, hlydande vppa þær sierligustu Höfudgreiner, Kristeligs Lærdoms, Vmm huörn kiennt og predikad er i Kristeligre Kyrkiu, ff. cxxvij b—ccij a; Fimte Partur þessarar Psalma Bokar, hefur ad hallda Lofsaungua Bæner og Þackargjörder, a Kuölld og Morna So og fyrer Maltjrd og epter, ff. ccij a—ccxvij a; Sa siotte og sijdaste Partur þessarar Psalma Bokar, hefur ad hallda Hugganer Psalma og Bæner, af Daudanum, Vpprisunne, efsta Deige, og þui Eilijfa Lijfe, ff. ccxvi b—ccxxxij b; Registur, yfer alla þa Psalma sem i þessare Bok finnast, epter stafaskipan, ff. (1)a—(6)a; Nockur sierlegustu Ord sem yfer hefur siedst i Þryckingunne, f. (6)b, followed by the colophon as given above. There was probably a final blank leaf at the end. Three copies are known, one in the Landsbókasafn, lacking t.-p. and f. cci, the other in the Copenhagen Royal Library (*Bibl. Dan.* I. 376), lacking f. cxvij and Ffvij, and with a t.-p. much worn and slightly defective; the lacking leaves in these two copies are supplied in MS.; the third copy is in the Þjóðmenjasafn in Reykjavík. According to the notes in Bp. Guðbrandur's memorandum book, edited by Dr. Jón Þorkelsson, in *Prentarinn* III, pp. 19-20, the issue was only 375 copies, and the price was 1—1½ ríxdalur; 116 copies were sent to Denmark to be bound, the rest was bound by Jón Arngrímsson, the Hólar bookbinder.



A royal letter of April 29, 1585 ordered the two Icelandic bishops to reform and make uniform the psalm singing in the churches. Bp. Gíslí Jónsson died two years later, but he probably took some part in preparing the work, although primarily it came to rest on Bp. Guðbrandur's shoulders. He obtained a royal privilege June 2, 1587 to publish a hymn-book, 'huilcken og skal verē af de Höylærde udi vor Kiöbstæd Kiöbenhafn ofuerseet' and 'af fornefnte de Höylærde ofuerseet og approberit.' According to this the MS. must have been ready two years before it was published. In his preface Bp. Guðbrandur after having dwelt on hymns among other nations, their use and form, says: 'Med sama hætte hafa þeir enu Gömlu Forfedur vorer elskad og idkad, þa Maalsnilld og þad Skalldskapar Lag, sem Norrænu Maale hæfer, allra mest i Kuædum og Vijsum, so sem openbert er, ad þetta Norrænu Maal hefur Forprijs fraum yfer mörg önnur Tungumal, þad vier af vitum, i Skalldskapar Maalsnilld, og Kuæda hætte, huad sannlega er ein Guds Gaafa, þessu Norrænu Maale veitt og gefen, huöria enn þo marger misbrwke, þa er þad þeirra Synd og Skulld sem þad giöra. Og er hun þar fyrer ecke lastande, helldur ættu Menn ad neyta hennar, so Gude meige til Þocknunar og Lofgiörðar vera.—Þetta bid eg þeir hugleide, sem lasta allann skalldskap og Hlodstafa grein, i Psalmum og Andligum Vijsum, Og vilia ecke lijda ad Psalmar sie vppa Hliodstafa grein vtlagder, Og meina ad ei varde med huöriu mote þad er vtlagt sem i Kyркиunne syngiaſt skal, þegar þad verde skilid. Og giefa þeir enu sömu þar med nogliga ad vnderſtanda, huilijka Rækt, Ast og Virðing, þeir hafa til Gudz Ordz, og sijns Eigenligs Modurmaals. Þui ad miög er þad misraaded og olagligt, ad vanda Veralldlegar Vijsur, og önnur onytsamleg Kuæde, med mestre Ordsnille og Mælsku sem maður kann best, Enn hirda ecke ad vanda þad sem Gude og hans Lofgiörd tilkemur.' He then emphasizes the importance of good music, and goes on: 'Fyrer þessar Greiner, So og eirnen Modurmale voru til Sæmdar og Fegurdar, sem i sialfu sier er bæde liost og fagurt, og ecke þarf i þessu Efne wr ödrum Tungumalum Ord til Laans ad taka, eða Braakad Mal nie Bögur ad piggia, þa hef eg alla Tijma sijdann eg kom til þessa Embættes (Ouerdugur) oskad þess og lagt þar Hug og Astundann aa, ad vorer Psalmar mættu med miukare Malsnilld epter riетtre Hliodstafa Grein og Hætte, og þo þar med epter Originalnum, þeim Þyska og Latinska, verda vtlagder. Þar næst ad vier i þessu Eylande, mættum suo sem aller adrer, i Danmörku og Þyskalande, huör i sijnu Modurmale, med sinum Ordum og Adkuædum samhliodande Gud Almattugann lofa og prijsa, bæde vtann Kirkiu og jnnann, med þessum Psalmum og Andlegum Lofsauinguum. Enn huernen þad hefur til geinged, og huar fyrer þad hefur allt til þessa ecke skied, þad læt eg ad sinne hia lijda.—Enn hier gieck þad so til so sem Malshatturenn hliodar: Non omnibus datur adire Corinthum. Ecke ödlast aller, ad koma i Konga Haller. So vissa eg allfa sem þar höfdu Kunnattu til, wr Latinu og Þysku so vt ad leggja, ad þad være bæde samhlioda vid Originalenn, og so epter voru Skalldskapar Male, og riетtre Hliodstafa grein vtlagdt (Þuiad þesser Psalmar eru nær aller i Latinu og Þyskunne fyrst samsetter). Enn af þui eg hafde fornumet ad sa vellærde Mann Sera Olafur Gudmundsson<sup>1</sup>

<sup>1</sup> Minister to Sauðanes, b. 1537, d. 1608. See Jón Þorkelsson, *Þigtingen þaa Island*, pp. 435-438.

hafði þar sierlega Gafu til, framar öðrum sem eg afvissa, og þeckta, og þar með godann Vilía að þíena Guðz Kristne, í þann mata, epter sinne Gafu. Þá virðest mjer ecke tilheyrlegt að öfunda eða forsma annann, þó ædre gafu hafa af Gude þeiged enn jeg? . . . Oskade eg þá af nefndum Sera Olafe, að hann villde lagfæra þá Psalma sem vier aður höfðum af þeim Fromum Mönnum vtlagða, sem nú Huila í Drottne, huörler ed fyrster vtlögðu þá, epter þeirre Gafu sem Guð hafde þeim gefed, Enn fyrer Otta saker amæles, af mörgum, sem víð hina Psalma hafa nú leinge vanist, villde hann það ecke giöra, í fyrstu.—Enn so sem aller meiga sia og heyra, sem þar hafa Forstand a, og þar vilía að Manngreinar með Sannindum alijta, Þá eru aadurnefnder Psalmar með þrennu mote. Sumer af þeim eru epter Þyskunne og Dönskunne nærre lage vtlagðer, Enn þar er eingen Hliodstafa Grein, nie Skalldskapar Malsnilld inne funden, sem woru Modurmaale og riettum Vijsna hætte til heyrer. Hiner adrer eru sumer, ofmiög hneygðer vppa Skalldskap, og Hliodstafa Malsnilld, með diupum Kienninum, og lijtt skiliande Ordum og Meiningum. Þridia slags Psalmar finnst víjda, með annarligu Tungumaale, og braakadre Norrænu, Og þesser huorutueggju miög í mörgum stöðum wr Meiningunne og fra þeim rietta Originalnum hneygðer og beygðer, Huad eg hlyt með Leyfe godra Manna að tala, þar það skal so satt reynast. Syndist mjer þui full Naudsyn a vera, að þesser flester Psalmar være lagfærðer, eða að nyiu híð rietteligasta vtlagðer sem verða mætte, bæde epter riettum Original, og so epter Hliodstafa grein vors Modurmals. Og þessa Psalma suma lagfærða, suma að nyiu utlagða, hef eg nú með mörgum öðrum alldrei aadur fyr vtlögðum, í þessa Psalma Bok innsett. Eg hef og so sett hier nockra adra Psalma af þeim fyr nefndum Psalmum, sem eg hef funded rietteligast vtlagða, epter fyrnefndum greinum, þó í mörgum stöðum, mættu nockud miukare og skilianlegre vera.' He wards off a criticism similar to that directed against him in connection with the edition of the Bible, by saying: 'Og að eingenn meige so virða eg halld minne Vtleggingu framme eða eigna mjer annara manna Erfide, þá vite Menn, að af öllum þessum Psalmum hef eg ecke vtlagt nema tuo<sup>1</sup> eða mest þria, Enn marga þá eg í fyrstu vtlagde, latid lagfæra, enn suma vteblijfa. Nockrar Andlegar Vijsur og Psalma hef eg hier innsett, af öðrum Fromum Mönnum hier í Lande vtsettar, og lagðar, sem eg hef kunnad til að fa, Enn flesta adra hefur opt nefndur Sera Olafur vtlagt, vr Latinu og Þysku.' Among the reasons for printing this hymn-book, he gives this: 'Að sidustu til þess, að af mætte leggiast þeir onytsamligu Kuedlingar, Trölla og Fornmanna Ríjmur, Mannsaunguar, Afmors Vijsur, Bruna Kuæde, Haadz og Hugmodz Vijsur, og annar vondur og liotur Kuedskapur, Klaam, Níjd, og Keskne, sem hier hía Alpyðu Folke framarmeir er elskad og idkad,

<sup>1</sup> These two hymns are 'Gude Lof skallt önd mijn inna,' and 'Guð þinn og Herra einn yfer allt.' The former contains the author's name 'Guðbrandur' in capitals at the beginning of the stanzas; the latter has the words 'Guðbrandur Þorláksson byskup yfer allt Holadomkyrkjuumdaemi' partly in the beginnings of the stanzas, partly interspersed in the text in capital letters.

Gude og hanns Eínglum til Stygdar, Diöfenum og hans Aarum til Gledskapar og Pionustu, enn i nockru Kristnu Lande öðru, Og meir epter Plagsid Heidinna Manna enn Kristinna, aa Vökunottum og öðrum Manna Motum, et ct. Sömmuleidis i Veislum og Gestabodum, heyríst valla annad til skemtanar haft og Gledskapar, enn þesse Hiegomlige Kuædahaattur, Sem Gud naade.' I have quoted so extensively from this interesting preface, because it throws light on certain literary conditions of the century, and it illustrates so well the bishop's attitude towards various questions, his care for the purity of language and for the observance of the metrical rules, his religious zeal, and it also shows his narrowness in many ways. He wants people to sing hymns and religious poems, not only in the churches and at devotional exercises in their homes, but also wherever they are, indoors or outdoors, at their work as well as at their festival gatherings, and thus suppress the worldly poetry<sup>1</sup>.—The arrangement of this hymn-book was probably to some extent based upon that of Hans Thomissön's Danish hymn-book of 1586. Another edition was issued during the bishop's life time in 1619 (*Bibl. Not.* I. 5).<sup>2</sup>

1589. Summaria | Yfer Pad Nyia Tes- | tamentid. | Pad er. | Innehalld, Meining og Vnderstada Malsins, Og | Pær sierlegustu Lærdoms greiner, sem eru, j Sierhuerium Capitula, | Skrifadar j Pysku Male af Vel lærdum Manne Vito | Theodoro, Sem var Predikare Gudligs Ordz | j þeim Stad Norenberg j | Pyska Lande. | A Islensku Vtlagdar af Gudbrande | Thorlaks Syne. | [*Meddallion portrait of Luther.*] | Coloss. III. | Latid Christi Ord Rijkugliga byggia a medal ydar | med allre Visku. | 1589. *At the end* (f. [193]a): Pryckt a Nupufelli j Eyiafirde | af Jone Jons syne, Aar epter Gudz burd. | M. D. LXXXIX.

4°. Sigs.: A (in 2)—P, Aa—Pp, Aaa (the last in 3); ff. [193]. Schwabacher; page-lines 36; size of page: 18.5 x 12.4 cm. Gothic initials, two sizes (4 and 6 lines); catchwords. *Contents*: T.-p., f. (1)a; Þeim Froma Lesara oskar eg Gudbrandur Thorlaks Son Naadar og Fridar af Gude Födur fyrer Jesum Christum, ff. (1)b—(2)b, followed by a tail-piece; text, ff. (3)a—(193)a, followed by the colophon as given above; errata (Med pui ad slijkt Erfide verdur traudlega suo hantierad, etc.) f. (193)b; there was probably a blank leaf at the end. The Fiske copy lacks beside that leaf also ff. Ssij-Ssiij and Aaa. There are copies in the Landsbókasafn, the Copenhagen Royal Library (*Bibl. Dan.* I. 96), the Upsala University

<sup>1</sup> The denunciation of the secular poetry so often met with in Icelandic religious literature of the 16th and 17th centuries, is merely an echo of Luther's and other German and Danish reformers' arraignment of it. Cf. J. Paludan, *Danmarks Literatur mellem Reformationen og Holberg*, 1896, p. 67 ff., and his *Renaissancebevægelsen i Danmarks Literatur især i det 17. Aarh.*, 1887, p. 93 ff.

<sup>2</sup> About the hymn-book, see also Jón Þorkelsson, *Digitningen paa Isl.*, pp. 422-427, and Bjarni Þorsteinsson, *Íslensk þjóðlög*, p. 43.

Library, and the British Museum (*Cat.*, col. 2).—The author of this work Veit Dietrichs, or Vitus Theodorus (1506-1549), at one time Luther's amanuensis, was one of the prominent German reformers. His *Summaria vber das N. T.* was first printed by Frischmuth in Wittenberg 1544<sup>1</sup>.—The



Medallion portrait of Luther, used as vignette on many Hólar books.

preface by Bp. Guðbrandur contains the customary exhortation to read religious works, and complaints of godlessness and lack of religious knowledge, even among the clergy 'af huerium marger eru lijtt lærder (Gud naade) Enn hiner þo fleire sem litla astundun hafa a sijnu kalle og Embætte, og eru vmuöndunarlausir vid Folkid, bæde vm Kirkiusokner og þann Kristiliga Lærdóm, jdka sig ecki i Gudz orde, huxa ecki vm sijnar Predikaner, nema Lesa þær vr Bokinne, sem adra Sögu. Þeir hafa nu þa heilögu Bibliu og hafa haft það Nyia Testamentum i langa tíjma enn þeir kunna þar litid af, skilia þo enn minna.'

**1589.** *Idea veri magistratus.* Hafniæ, 1589. 8°.—This work is ascribed to Arngrímur Jónsson (the Learned), and is mentioned in practically all biographical and bibliographical sketches of that author.<sup>2</sup> No copy of it is now known. It may have been an academic dissertation, or something of the kind; the author finished in that year his studies at the University and returned to Iceland. Jón Ólafsson (from Grunnavík) gives also the title of it as *Dissert. Ideam Magistratus islandici*<sup>3</sup>.

**1590.** An edition of A. Musculus' *Bænabók* of Hólar 1590 is mentioned by Bp. Finnur (III. p. 378, no. 18), by Hálfð. Einarsson (p. 234), and by J. Espólin (*Ísl. Árb.* V. p. 60). There is no other evidence of the existence of such an edition.—The edition of the same year of *Biblia parva*, mentioned by the same authorities (Hálfð. Einarsson, p. 218), is unquestionably apocryphal, as will be pointed out below.

**1590.** *Hrædeleg harmaklögun fordæmdra i helvíte* is mentioned by Bp. Finnur (III. p. 378, no. 19) and Hálfð. Einarsson (p. 238: 'Lamentationes Damnatorum in inferno') as being printed at Hólar in the year 1590. No such book is now known to exist, but Dr. Jón Þorkelsson, the

<sup>1</sup> See G. T. Strobel, *Nachricht von dem Leben und Schriften Veit Dietrichs.* Altdorf u. Nürnberg, 1772. 8°.

<sup>2</sup> A. Bartholin, *De scriptis Danorum,* Hamburgi 1699, p. 12. Bp. Finnur, III. p. 447. J. Worm, *Lexicon.* 1771, I. p. 508. Hálfð. Einarsson, p. 177. Nyerup and Kraft, *Litteraturlæxicon,* 1820, p. 293. Jón Þorkelsson, *Digitningen þaa Ísl.,* p. 473.

<sup>3</sup> Páll Vídalín, *Vísnaðver,* 1897, p. xix.

archivist, writes in a letter to W. Fiske, Oct. 10, 1886: '*Hvædelega harmaklögun fordæmdra í helvíte*, 1590, vissi eg vera brenda austur í Skaptafellssýslu á árunum 1876-78; 1878 ætlaði eg að fá hana, og var mér þá sagt frá forlögum hennar.' It was supposedly a translation of some foreign tract, but it has not been possible to identify it with any foreign title; it may also have been an extract from some larger work<sup>1</sup>.

1591. An edition of 1591 of U. Rhegius' *Lækning sálarinnar* is recorded by Bp. Finnur (III. p. 378, no. 8), by Berg. Mus. 128, 4°, and by Hálfð. Einarsson (p. 237), the last two authorities giving Núpufell as the place of printing. No copy is now known of such an edition (cf. above p. 23).

1591. Summaria | Yfer þad Gamla | Testamentid. | Þad er, Innehalld og meining sierhuers Capitula, | Og huad Madur skal af sierhuerium Capitula | hellst læra. Samsett af Vito | Theodoro. | Vtlagt a Islendsku af | Gudbrande Thorlaks syne. | [*Medallion portrait of Luther.*] | Sæler eru þeir sem heyra Gudz ord | og vardueita þad Luc. XI. | A. At the end (f. [160]a): Pryckt a Nupufelle af Jone Jonssyne, | þann XI. Dag Januarij. | 1591.

4°. Sigs.: A, A—P, Aa—Mm; there is an irregularity in the numbering of signatures, there are two Dd and Ee, and two Ff, the first of which is lettered F only and is in 2, the other is in 4; Mm is in 6; ff. [160]. Schwabacher; page lines 36; size of page: 18.5 x 12.4 cm. Gothic initials, two sizes (4 and 6 lines); catchwords. *Contents*: T.-p., f. (1)a; Þeim Kristeliga Lesara, Nad og Fridur af Gude Födur fyrer Jesum Christum, an unsigned preface by Bp. Guðbrandur, ff. (1)b—(4)a, the next page being blank; text (Summaria þad er, ein stutt meining, Og Innehalld Sierhuers Capitula), ff. (5)a—(159)a, the last portion of which is Summaria yfer Psaltarann samsett af D. Martin Luther, ff. (123)a—(159)a; Correctura, ff. (159)b—(160)a; Ad Lectorem (concerning the order of the books), f. (160)a, followed by the colophon as given above; the final page is blank. The Fiske copy is defective, lacking t.-f., which is supplied in MS., and sigs. Q—R, excepting Qj and another leaf. There are also copies in the Landsbókasafn, the Copenhagen Royal Library (*Bibl. Dan.* I. 96), and the British Museum

<sup>1</sup>There is a curious similarity between this title and a heading in Joh. Spangenberg's *Fimtan Lijkpredikaner* (1598, see below). There the heading: 'Hryggelig Harmaklögun þeirra Fordæmdu vegna eilijfra Heluijtis Þijsla. Amandus Seus' precedes a portion (ff. 14a-15a) which is an abstract of chap. x. of *Horologium aeterna sapientia* by Heinrich Suso (Amandus Seus or Seuse, 1300-1366), the German mystic. The chapter describes the torments and sufferings of the damned. Some portions of Suso's work were published separately, but no separate edition can be found of this particular chapter. The work was before the Reformation translated into Swedish and Danish, but no trace is found of it in Iceland, so it is not likely that the 1590 tract in question has any connection with it. The heading in Spangenberg may be influenced by the title of the tract, or vice versâ, if there existed an earlier edition of Spangenberg's sermons.

(*Cat.*, col. 2). The German original, *Summaria vber das A. T.*, was first published by Frischmuth in Wittenberg 1541.—Bp. Guðbrandur's preface is mostly of a religious content; towards the end of it, however, he replies to his critics regarding the 1584 edition of the Bible, which has been quoted in another place.—A third volume of this series, *Summaria yfer allar Spamanna Bækurnar*, was printed at Hólar 1602 (see *Bibl. Not.* IV. 7).

1592. Apologia | þad er, | Vernd og nockud forsuar, og vnder  
rikt- | ing vppa þær stooru, faheyrdur saker, og | þungu afellis  
Doma, sem Byskup Got- | skalk a Holum fordum hefur dæmt,  
yfer | Jone Sigmunds syne. | Exod. xxiiij. | Pu skallt ecke trua  
raungum Kiærumalum | og giör ecke þeim Ranglata nockra  
Hiastod, so | þu berer falkst [!] Vitne. | Deut. j. | Heyred ydar  
brædur, og dæmed rielt a mille | huers manns, og hans brodurs,  
og hins framand | a, Hafed eckert Manngreinar Alit i Dome, |  
helldur skulu þier heyra hinum minsta sem hi | num hæsta, og  
ecke skielfast fyrer nockurs manns | personu, þuiad DOMARA-  
EMBætted er | GVDZ. | Deut. xjx. | Og Domararner skulu  
innuirdeliga ransaka | sama, hafe hann þa bored falskann  
Vitnisburd | mote sijnum brodur, þa skulu þeir giöra so | vid  
hann, sem hann hafde hugsad ad giöra vid sinn | brodur, þitt  
Auga skal ecke vægia honum. *At the end* (f. [31]a): Anno  
M. D. XC. og ij.

8°. Sigs.: A—D (the last in 7); ff. [31]. Schwabacher; page-lines 31; size of page: 11.5 x 7 cm.; catchwords. Text begins on back of t.-p., f. (1)b: Aullum godum Mönnnum sem þetta mitt Brief sia edur heyra, oskar eg Gudbrand Thorlaksson, allrar Nadar af Gude, etc., and ends f. (31)a, being followed by a printer's ornament and the date. The final page is blank. The pamphlet is printed at Hólar, or Núpufell. It is the first of the three so-called *Morðbréfabæklingar*, written by Bp. Guðbrandur in defense of his maternal grandfather, Jón Sigmundsson (1460–1520), who for ten years (1509–18) was lawman of the Northern and Western Quarters of Iceland. The only copy of these pamphlets is in the Copenhagen Royal Library (*Bibl. Dan.* III. 1461), and was formerly in the possession of Árni Magnússon (cf. *Katal. over A.-M. Hskr. Saml.* II. p. 640, no. 319). The author himself destroyed most of the edition. The three pamphlets of 1592, 1595 (see below), and 1608, have now been edited from this copy by Dr. Jón Þorkelsson and published by the Icelandic Historical Society (Sögufélag); the orthography in that edition is modernized, and there are added numerous documents relating to the case (see *Catal. of Icel. Coll.*, pp. 655–656).

1593. *Argumenta singulorum Capitulorum Librorum Samuelis*. Havniæ 1593. 4°. This work is ascribed to Sigurður Stefánsson by Jens Worm (*Lexicon* II. p. 429). It doubtless is identical with the Latin poetical rendering of the Books of Samuel of which Hálfðán Einarsson speaks (p. 61):

'Compendium Librorum Samuelis carmine latino confectum dedicavit Dn. Arngrimo Jonæ auctor Sigurdus Stephani,' but he does not say that it had been printed. Jón Thorkillius (*Spec. Isl. non barb.*, Gml. kgl. Sml. 2872, 4<sup>o</sup>) in his article on Sigurður Stefánsson says as follows: 'Præter hoc schediasma [*i. e.* Lucubratio de geniis et spectris] carmina quædam elucubravît metro diverso, quibus contenta librorum Samuelis exhibit, Hafniæ prodierunt. . . (?) 1593, dedicata Arngrimo Jonæ celebri Crymogææ auctori, tum temporis sine dubio Hafniæ commoranti. Ex utroque specimine apparet satis eum profecisse in Latinitate cultiore (?) cum de spectris scriberet, nec indoctum fuisse, licet ingenio sit maxime abusus, illud materiæ futili et obscuræ impendendo.' The paragraph is confused and difficult to read, but Thorkillius doubtless knew the work, and he seems to indicate that it had been printed in Copenhagen in 1593. No copy of it is now known, and whether it was ever printed is very doubtful. Sigurður Stefánsson, a grandson of Bp. Gísli Jónsson, was probably born about 1570 or shortly before. He studied in the University of Copenhagen, and in 1594, on his return to Iceland, he became the rector of Skálholt Cathedral School, but was drowned some weeks later. His essay on Icelandic orthography, his description of Iceland, and his treatise on preternatural beings seem all to be lost.<sup>1</sup>

1593. BREVIS | COMMENTARIVS | DE ISLANDIA :  
QVO | SCRIPTORVM DE HAC | INSVLA ERRORES DETE-  
| guntur, et extraneorum quorundam | conviciis, ac calumniis,  
quibus | Islandis liberius insultare | solent, occurritur : | per |  
ARNGRIMVM IONAM | ISLANDUM. | Δ | Veritas temporis  
filia : | Lupus mendacio tempus. | Cicero : | Opinionum com-  
menta delet dies, na- | turæ judicia confirmat. | HAFNIÆ | — |  
1593. At the end (f. [2]b) : HAFNIÆ | Impressit Iohannes  
Stockel- | mannus. | — | 1593.

8<sup>o</sup>. Sigs. : A—O ; ff. [8] + 102 + [2]. Italics ; quotations and some other matter in Roman ; page-lines 21 ; size of page : 12.8 x 6.8 cm. ; catch-words ; running titles ; decorative initials (two sizes). *Contents* : T.-p., the reverse of which is blank ; dedicatory letter to King Christian IV. of Denmark from the author, dated : Hafniæ 1593. Mense Mart., ff. (2)a—(6)a ; preface (Benigno et pio Lectori Salutem), signed : Gudbrandus Thorlacius, Anno 1592. Iul. 29, ff. (6)b—(8)a ; Authoris ad Lectorem (Latin poem), f. (8)ab ; Commentarii de Islandia initivm (running title : Pars prima | de insvla), ff. 1a—47a ; Commentarii de Islandia pars secunda : Qvæ est de incolis (running title : Pars secvnda | de incolis), pp. 47b—102b, ending with : 'Scripsi Holis Hialtædalensium in Islandiâ, Æræ Christianæ Anno M. D. XCII. XVII Kalendas Majas' (April 15), followed by an orna-

<sup>1</sup>About Sig. Stefánsson, see P. Thoroddsen, *Landfræðissaga Ísl.*, I. pp. 202–205 ; Jón Þorkelsson, *Digtningin þaa Ísl.*, pp. 431–432 ; Hálfdr. Einars-son, *Sciagraphia*, p. 15, 61, 93, 148, 163–164.

ment; Epigramma ad Arngrimvm Ionam contrerraneum suavissimum, signed: Sigvardus Stephanus [Sigurður Stefánsson], f. (1)ab; Alivd: Patria authorem alloquitur, signed: Gudmundus Enerus [Guðmundur Einarsson], ff. (1)b—(2)a; Sphalmata graphica, f. (2)a, followed by the colophon.—As Bp. Guðbrandur's letter informs us the work was written at his suggestion to correct the erroneous and malicious statements about Iceland and its inhabitants which were found in many foreign works, such as those of Sebastian Münster, Gemma Frisius, Albert Krantz, but principally was the book directed against Gories Peerse's description of Iceland, in Low German verse, published in Hamburg by Joachim Löw in 1561.<sup>1</sup> Arngrímur Jónsson (1568–1648) spent the winter of 1592–93 in Copenhagen, having gone there in connection with the litigations which Bp. Guðbrandur and he himself were engaged in (cf. the *Morðbréfabæklingar* 1592, 1595, and 1608), and he took the opportunity to have this book printed there during his sojourn. There are a number of copies of it known, the one here described is that of the Icelandic Collection. The work was reprinted in Latin with English translation, in Richard Hakluyt's *The principal navigations*, etc. London 1598, vol. i. pp. 515–590. Appended there is a letter from Bp. Guðbrandur to Hugh Branham, minister of the church of Harewich in England, dated March 25, 1595. In the later editions of Hakluyt's collection the work is also to be found.

1594. Catechismus | Þad Er, | Christeligur Lærdomur, | Fyrer einfallda Presta og Predikara | og Hwsbuendur, | D. Mart. Luth. | [*Medallion portrait of Luther.*] At the end (f. [24]a): Pryckt a Holum i Hiall- | ta Dal. þann V. Dag Nouemb. Anno M. D. XCIIII.

8°. Sigs.: A—C; ff. [24]. Schwabacher, three sizes; size of page: 12 x 7 cm.; catchwords. *Contents*: T.-p., f. (1)a; three scriptural passages (Ad Hebreos xiiij. Cap.; I Ordskuída Bok Salomo iiij. Cap.; Psalmo xxxiiij.), f. (1)b; Þetta eru Tíu Laga Bodord Gudz, sem huer Prestr og Hwsbonde skal kienna þeirra Bornum og vndergiefnu almuga folke, ff. (2)a—(5)a; Truariatninging [!] So sem huer Kiennefader og husbuande skal hana kienna einfalldlaga þeirra Börnum og vndergiefnu folke, ff. (5)a—(7)a; Drottenlig Bæn, So sem huer Kiennefader og Husbonde skal hana kienna einfalldlaga sijnum Bornum og vndergiefnu Folke, ff. (7)a—(10)a; Sacramentum Heilagrar Skijrnar, Sem huer Kiennemadur skal Kienna sijnu vnder giefnu Folke, ff. (10)a—(11)b; Sacramentum Alltaris, sem huer Kiennemadur og Buande skal kienna sijnum Börnum og vnder giefnu Folke, ff. (12)a—(13)b; Huernenn Prestarner, og Hwsbuendur skulu kienna sijnum Börnum og vnder giefnu Folke ad signa sig Kuelld og Morna, ff. (13)b—(14)b; Benedicite þad er Bordpsalmur suo sem Kiennemenn og Husbuendur skulu kienna þeirra Börnum, followed by: Gratias, edur seirne Bordpsalmur, ff. (14)b—(15)b; Nær Mann vill skriptast, etc., ff. (15)b—

<sup>1</sup> See Þ. Thoroddsen, *Landfræðissaga Íslands*, I. pp. 173–178.—*Catal. of Icel. Coll.*, p. 459.



(17)a ; Forma Absolutionis, f. (17)ab ; Hwstaflan Þad er Nockrar sententiur og Greiner þær ed hlyda vppa allra Handa Stietter, og Embætte, huar af eirn og sier huer maa sier aminning taka, til ad vackta sitt Kall og Embætte, ff. (17)b—(20)b, nearly half of the last page being blank ; Nockrar Bæner sem Kiennemenn, Hwsbændur og Börn skulu Bidia, ff. (21)a—(22)b ; Af Barna aganum nockrar Greiner, fyrer Vngdomenn (i—xxx) [from Hemmingsen's *Lifsins Vegur*, 1575], ff. (23)a—(24)a, followed by : Ender Catechismi, and the colophon, the final page probably being blank.—The copy in the Copenhagen Royal Library (*Bibl. Dan.* I. 260) is the only one in existence. It is defective, lacking the last leaf which is supplied in MS., but there seems no reason to doubt the correctness of the colophon. Harboe owned a copy (*Bibl. Harb.* II. p. 236, no. 2270).

Hálfðán Einarsson (pp. 216–217) ascribes this version of Luther's smaller catechism to Oddur Gottskálksson (cf. also Bp. Finnur, III. p. 204), and it is therefore probably due to the editor's negligence that the translator's name is mentioned nowhere in the edition, which doubtless is the first one of this translation. Bp. Guðbrandur probably revised it, and added to it (all after f. 21a). It would be of interest to compare this edition with the oldest MS. of the smaller catechism in Icelandic, Cod. Holm. perg. 8°, no. 2, which Gödel (*Katalog*, p. 108) places at ca. 1550. As it is, this edition seems to be based upon the earliest editions of Luther's original, and is therefore doubtless translated directly from the German.<sup>1</sup>

1594. *Conspicillum quotidianum, Daglegur spegill*; or *Conspicillum animæ quotidianum, Daglegur spegill sálarinnar*, a poem in Latin and Icelandic by Arngrímur Jónsson, was printed at Hólar 1594 according to Bp. Finnur (III. p. 379, no. 29, p. 448, no. 15), and Hálfð. Einarsson (pp. 65–66). Espólin (*Ísl. Árb.* V. p. 76) calls it : 'Dagleg ydkun, er Arngrímur prestur hafði samið.' No copy of it is now known.

1594. GRADVALE. | Ein Almenne- | leg Messusöngs Bok | saman teken og skrifud, til meire og | samþyckelegre Einingar, i þeim Söng og | Ceremonium, sem j Kirkiunne skal syn- | giast og halldast hier i Lande Ep- | ter Ordinantiunne | af | H. Gudbrand Thorlaks syne. | Item. Almenneleg Handbok med Collec- | tum og Oratium sem Lesast skulu i Kirkiu | Söfnudinum Arid vm kring. | I. Corint. xiiij. Latid alla hlute sidsamlega, og skickanlega fram | fara ydar a mille. | Item. xj. Cap. | Ef sa er einhuer ydar a medal, sem þrattunar samur | vill vera, Hann vite það, ad vier hofum ecke slykan Sid- | uana, og ei helldur Gudz Söfnödur. At the end (f. [128]a): Pryckt a Holum j Hialltadal | af Jone Jons syne, xxv. Dag Oct. | MD XCIII.

<sup>1</sup>Cf. M. Luther's *Werke. Krit. Gesamtausg.* XXX. Bd. 1. Abt. Weimar 1910, pp. 239–425, 537–819.

4°. Sigs.: A—P, Aa—Hh; ff. [129]; t.-f. is not included in the signatures. Schwabacher, three sizes; a few initials; music; catchwords; size of page: 15.2 x 10.5 cm.; 28 lines on unbroken page. *Contents*: T.-p., f. (1)a; crowned fish on a scroll-shield, with the inscription at the bottom: 9 4 Ina. Isl. (coat-of-arms of Iceland), surrounded by a decorative border filling the whole page, f. (1)b; royal letter of April 29, 1585 (cf. above, p. 37), f. (2)a; Vm þann Psalma Saung sem tíjdst j Kristeligre Kirkiu, nockur Vnderuijsun af lærdra Manna Bokum, þeim til Frodleiks sem það hafa ecke sialfer lesid. Skrifud af vel Lærdum og Heidarligum Manne, Herra Odde Einars syne yfer Skalhollts Sticktis [!], dated: Skrifad i Skalhollte þann xxvj Dag Nouembris, 1594, ff. (2)b—(5)b, followed by a tail-piece (bókahnútur); Vm það rietta Messu Embætte, huernen það skal halldast, efter Rettre Guds Orda Hliodan, med Saung og Ceremonium, ff. (6)a—(10)a, ending: Finis Coenæ Dominicæ et Ceremoniarum, followed by a tail-piece; text, ff. (10)b—(96)b, ending: Ender Grallarans Aared vm krijng; Messu Embætte a Bæna dögum og Samkomu dögum, þar þeir eru halldner, ff. (96)b—(101)b; Hier epterfylgia nockrar vtualdar Bæner og Oratiur sem lesast j Messunne a Sunnudögum og ödrum Hatijdm kringum Ared, ff. (102)a—(113)b; Ein Almennelig Handbok fyrer einfalda Presta Huernen Börn skal skjira, Hion samann Vigia, Siukra vitia, og nockut fleira sem Kennemanna Embætte vid kemur (preceded by: Formale Doct. Martini Lutheri yfer Sacramentum Skjirmarinnar), ff. (114)a—(129)a; Ad pium lectorem (four lines in Latin), followed by the colophon, f. (129)a; the final page is blank. In the Landsbókasafn copy a slip is inserted between f. (34) and f. (35) with: 'Versus secundus. Flockur Einglanna. . . og vine talde vor Gud', that stanza of the hymn on Candlemas having been left out in the text, f. (34)a.—There are complete copies in the Landsbókasafn and the Copenhagen Royal Library (*Bibl. Dan.* I. 1099–1100; with the autograph of Arngrímur Jónsson); British Museum has a defective copy (*Cat.*, col. 2); the Fiske copy lacks t.-p., ff. Bj—Biiij, and Hhiiij, which are all supplied in MS.—This gradual or *Grallari*, as it was called in Icelandic, is said to be based principally on Niels Jespersen's Danish gradual of 1573. It went through nineteen editions, and was replaced by the hymn-book of 1801; in many churches it was, however, used down to the middle of the nineteenth century<sup>1</sup>.

1594. *Su rietta Confirmatio*, etc. is said by Bp. Finnur to have been printed in 1594. It seems improbable, cf. below, pp. 50–51.

1594. Wmm Doma- | Dag. | Eirn Nytsamligur Tractatus, Sam- | settur og Skrifadur aa Dönsku, Af M. | Nicolao Palladio Lofligrar minn- | ingar Superintendente Skaan- | eyiar Stigtis. | [*Medallion portrait of Luther.*] | MD CM iiij [*sic*]. | A.

<sup>1</sup> Cf. Ól. Davíðsson, *Íslenzkar skemtanir*, 1888–92, p. 257<sup>ff.</sup>; Bj. Þorsteins-son, *Íslenzsk þjóðlög*, 1906–09, p. 44 ff.; Jón Þorkelsson, *Þigtingen paa Island*, 1888, pp. 427–431.

8°. Sigs.: A—D; ff. [32]. Schwabacher, two sizes; page lines 30 (smaller type); size of page: 11.7 x 7 cm.; catchwords. *Contents*: T.-p., f. (1)a; Til Lesarans, ff. (1)b—(2)a; text, ff. (2)b—(30)b; Disputatio, ellegar Samtal Logmalsins og Euangelij, vm þann Synduga, ff. (30)b—(32)a, followed by a tail-piece (bókahnútur); the final page is blank. There is no colophon, but the book was doubtless printed at Hólar 1594, the date on the t.-p. being misprinted. The only complete copy known is in the Bodleian Library, Oxford, a rotographic reproduction of which is in the Icelandic Collection. A fragmentary copy is to be found in the Landsbókasafn. Bishop Harboe owned a seemingly complete copy (*Bibl. Harb.* II. p. 237, no. 2281). This is the second edition of this tractate, the first being of 1576 (see above); the third edition was printed at Hólar 1611 (*Bibl. Dan.* I. 215).

1594. *Um good werken* by Polycarp Leyser the elder (1552–1610) was printed at Hólar 1594 according to Jón Halldórsson (*Bisk. sög.* II. p. 44), Bp. Finnur (III. p. 379, no. 24), and Hálfð. Einarsson (p. 230). No copy is known of an edition with that date. There is an edition of Hólar 1615 (*Bibl. Dan.* I. 507).

1595. Ein | Aminning og | Vnderuisun a þessum haska | samliga Eymdar Tijma, a huer | jum Gud hann vitia vor med sijnu | Refsingar Hrijse, vegna vor | ra Synda. | Skrifud af Gudbrande | Thorlakssyne. | Jere. xlj. | Jerusalem, Puo þu pitt Hiarta, af | Illskunne, so þier verde hialpad. | Jere. xiiij. | Ach. Drottenn, Vorer Misgiörnin- | gar hafa þad forþienad. *At the end* (f. [44]a): Prykt a Holum j Hialltadal. | Anno. M. D. XCV.

8°. Sigs.: A—F (the last in 4); ff. [44]. Schwabacher, two sizes; page lines 30; size of page: 11.7 x 7 cm.; catchwords; one chapter initial, f. (1)b. *Contents*: T.-p., f. (1)a; text (Hia Spamanenum Jeremia Cap. V stendur, etc.) ff. (1)b—(29)a, ending with: Finis, followed by a tail-piece (bókahnútur); Ein Idranar Predikun, a Bænadögum og so endrarnær, þar sem Samkomu dagar eru halldner. Vt dreigen af Bænadaga Predikunum þess Halærda Manns D. Peturs Vinstrup, Byskups j Sælande. Rom. ij. Cap., ff. (29)b—(43)a; Ein Bæn, sem lesast skal epter Predikun, af predikunarstolnum, a Bæna dögum, edur þa Almennelig Neyd og Landplaagur koma, ff. (43)b—(44)a, followed by the colophon; the final page is blank. —The first part is apparently written by Bp. Guðbrandur. The sermon by Peder Jensen Vinstrup (1549–1614) is one of his numerous 'Bededags Prædikener', which he published separately in Latin for the years 1592–1594, and for many of the following years until 1614; it is probably the sermon for 1592 or 1593 which is to be found here. There are two complete copies of this book in the Copenhagen Royal Library (*Bibl. Dan.* I. 435), and one in the Bodleian Library, Oxford; the Landsbókasafn has a fragmentary copy (intermingled with a fragment of Palladius' *Wmm Doma-Dag*, 1594). Harboe owned a copy (*Bibl. Harb.* II. p. 238, no. 2296). —Espólin (*Ísl. Árb.* V. p. 76) calls this 'ámynningar bækling Péturs Vinstrups.' He and Bp. Finnur give the date wrongly 1594.

1595. [Andsuar uppa þær oheyreligar Lygar, brief og Insigli sem nu hia biskups Goskalks nidium fundinn skulu vera, vppa Jon Sigmundsson, ad hann hafi drepit sinn brodur Asgrijm Sigmundsson, i kirkiu gordinum i Vijddedals tungu.]

8°. Sig.: A—E (the last in 4); ff. [36]. Schwabacher, two sizes; page lines 30 (smaller type); size of page: 11.5 x 7 cm.; catchwords. There is no colophon or date, but it seems beyond doubt that the pamphlet was printed at Hólar in 1595. There is no complete copy known; the only copy extant is in the Copenhagen Royal Library (*Bibl. Dan.* III. 1461); it lacks the first six leaves, which to a large extent are supplied by the author's own MS. (9 leaves). The printed text begins Avija (Petta gieck so til i allan mata, etc.), and ends Eiiijb with: Finis.—This is the second of Bp. Guðbrandur so-called *Morðbréfabæklingar*, the first one being published in 1592 (see above), and the third in 1608.

1596. *Áminning til presta*: ex 1 Cor. 4 Cap. 1, 2. v. in 4° Hólar 1596, is mentioned by Bp. Finnur (III. p. 379, no. 34), and Hálfð. Einarsson (p. 238: 'Admonitiuncula ad verbi Dei ministros, deducta ex 1 Cor. IV. v. 1. 2. scripta & edita a G. Thorl. 1596. 4°'). No copy is known.

1596. BIBLIA PARVA. | Edur | Vor Almennelegur Ca | techismus, med sialfum | Ritningarennar Ordum | stuttlega vtlagdur. | Vr Latinu Maale a | Norrænu. | Af | Arngrime Jons | Syne. | Anno Domini | M. D. XC. | 5-c At the end (f. [54]b): Prykt a Holum j Hialltadal. | 1596.

12°. Sigs.: A—E (the last in 6); ff. [54]. Schwabacher; page lines 22; size of page: 10.5 x 5.5 cm.; catchwords. All pages, including the t.-p., in a line border, two lines at the bottom, on other sides one. Contents: T.-p., f. (1)a; three scriptural quotations (Psalm. 119, Gal. 3, Act. 10), f. (1)b; text (divided into three parts: 1. Vm Mannsins Eymd og Anaud, 2. Vm Mannkynsens Endurlausn, 3. Vm Þacklæted; and also into CXXXIII numbered sections, each section consisting of one question with answers from the Scriptures), ff. (2)a—(54)a, ending with FINIS; Errata, (f. (54)ab; Nota, f. (54)b, followed by the colophon.—There is a copy in the Icelandic Collection (*Bibl. Not.* IV. 1), and another in the Copenhagen Royal Library (*Bibl. Dan.* I. 260–261).—Bp. Finnur (III. p. 378, no. 17) has mistaken the date of translation on the t.-p. for the date of publication (cf. above, p. 40). This work was published for the second time in 1622 (*Bibl. Not.* VI. 8). The Latin original of this work I have not been able to find, and it is probable that the title *Biblia parva* was given by the translator. The statement in *Bibl. Not.* VI. 8 (cf. also *Catal. of Icel. Coll.*, p. 370), that it is a translation of Luther's smaller catechism of 1529 is incorrect; the work is seemingly not from the pen of Luther.

1596. Historia | Pinunnar og Vpprisunnar | Drottins vors Jhesu Christi, vt | af fiorum Gudspialla Mönn | um til samans

lesenn | Par med eirnenn Eyding og | Nidurbrot Borgarennar  
Jeru- | saalem, og alls Gydinga Lydz | hid stuttlegasta. |  
[*Vignette.*] | Anno Domini. | M. D. XC. VI. | ɔ.c

8°. Sigs.: A—D; ff. [32]. Schwabacher; size of page: 12.2 x 7 cm.; catchwords. The vignette on the t.-p. is an oblong arabesque ornament of flourishes (*bókahnútur*). There is no colophon, but the book was unquestionably printed at Hólar 1596. *Contents*: T.-p., f. (1)a; *Peimsem les* (So sem vier vt af Þjunnar Historiu Herrans Christi lærum ad þeckia Gudz Födurs oumrædelega Naad og Myskun, etc.), f. (1)b; text of 'Historia Þinnunnar' (Og þa er þeir höfdu Lofsöngen lesid, etc.), ff. (2)a—(14)a, ending: Ender þeirrar Historiu, vt af Þinnunne Herrans Christi; Vpprisan og Vppstigningen Drottins vors Jhesu Christi, epter fiorum Gudspialla Mönnum samanlesen, ff. (14)a—(22)a; Foreydsla og Nidurbrot Borgarennar Jerusalem, ff. (22)a—(32)a, ending with: FINIS, followed by printer's ornament; the final page is blank.—This is a revised edition of the scriptural texts of the corresponding sections of the edition of 1558 (see above), the commentary being left out here, and some other matter, such as the preface to 'Vpprisan'; a new edition is to be found in *Gudspiöll og Pistlar* of 1617.—There are three complete copies of this edition, one in the Landsbókasafn, one in the Copenhagen Royal Library (*Bibl. Dan.* I. 132), and one in the Bodleian Library, Oxford.

1596. HORTVLVS ANIMAE. | Þad er. | Alldingardur |  
Saalarinnar, Huar jnnæ ad finn | ast sierlegar godar Greiner,  
Olærdum til | Vndervijsunar, So og heilnæmar Lækn | ingar  
fyrer þa sem hungrader og þyst- | er eru epter Guds Rijke. |  
Samann teked og vtlagt, af | Gudbrande Thorlaks Syne. |  
Psalm. cxix. | Huörnen fær æsku Maduren sinn | Veg geinged  
ostraffanlega? Nær ed | hann helldur sig epter þjnum Ordum. |  
Pryckt a Holum, þann xvj. Dag | Januarij Anno M. D. XC vj.  
| ɔ.c

8°. Sigs.: ɔ.c (in 4), A—L; ff. (92). Schwabacher; page lines 31; size of page: 11.5 x 7 cm.; catchwords; two 4-line Gothic initials. *Contents*: T.-p., f. (1)a; preface, by Guðbr. Þorláksson, unsigned, with the running title: Ad Lectorem, ff. (1)b—(4)b; Af Heilagre Þrenningu, Stutt og lijtil Vndervijsan Fyrer Vngmenn, og þa Einföldu, ff. (5)a—(10)a; Litell Formale, Framan til postuligrar Truar jatningar, ff. (10)a—(13)a; text (Su fyrsta Höfudgrein Postulegrar Truar Jatningar—Tolfta Höfudgrein; followed by: Conclusio. Þad er Nidurlag og Ending Maalsins), ff. (13)a—(45)a; Ein önnur Vtlegging postulegrar Truarjatningar, skrifud af D. Martino Luthero (Fyrsta—Tolfta Greinen), ff. (45)a—(51)b; Hier epter fylger ein agiætleg Aminning til Bæna akallsins, Og Vtlegging yfer þau Orden Christi, Joh. xvj. Cap. D. Marth. Luth., ff. (51)b—(65)a (divided into sections as: Vt af Bæna akallenu til Heilagra; Jomfru Mariam skulu Menn ecke til bidia nie akalla; Nidurlag a þessare Grein, Vm Bæna akall til

Heilagra ; Ein Bæn af aullum Heilögum ; Stutt Vtskyring Drottenlegrar Bænar, Fader vor ;—the two last sections, at least, look as if they belonged to this portion); Ein önnur Vtskyring yfer Fader vor, Skrifud af Philippo Melanthon, ff. (65)a—(68)a ; Nu epter fylgia nöckrar sierlegar Greiner Heilagrar Skriptar Vtskyrdar, til Truarstyrkingar, Godfswsum, og veykum Samuiskum, ff. (68)a—(90)b, ending with : Finis—the longest section of this portion being : Predikun Spamansins Esaie, liij. Cap. af Pijnunne Christi; Nöckrar Malsgreinar Heilagrar Ritningar, hueriar einn ogsierhuörn kristenn Mann meiga og eiga upp vekia, til þess ad ottast Gud og fordast Syndernar, ff. (90)b—(92)a, ending with quotations from Diuus Basilus jn Psal. xlvij, and S. Bernhardus ; the final page is blank.—There is a copy in the Copenhagen Royal Library, lacking f. Fviiij (*Bibl. Dan.* I. 438, Supplem. 89), and another in the Bodleian Library, Oxford. Harboe owned a copy lacking the t.-p. (*Bibl. Harb.* II. p. 239, no. 2313).

*Hortulus animæ* is originally the title of a Catholic prayer book which was first printed by W. Schaffner in Strassburg 1498 with many woodcuts. It was 'essentially the German counterpart to the Book of Hours used in France and England, its nucleus being the Hours of Our Lady' and was issued many times during the 16th century, usually with numerous illustrations. In 1547 George Rhaw (or Rhau, 1488–1548), a learned and versatile man, and since 1525 printer in Wittenberg, issued *Hortulus anime: Lustgarten der Seelen*, with woodcuts by Lucas Cranach. This work, according to Graesse (*Trésor*, III. p. 374), was a redaction of the Catholic prayer book, for the use of the Protestants. I have not been able to secure any edition of that work by Rhaw for comparison with the Icelandic book, nor have I seen the Danish translation by P. Tidemann, Wittenberg 1552 (*Bibl. Dan.* I. 438).—In his preface Bp. Guðbrandur says : 'Pennan Bækling af lærðra Manna bokum saman ad lesa og vt ad leggja, þa hefr mier tilkomed su stora Neyd og Fafræde, sem eg sie og daglega merke ad er j bland Almugans, etc.' And this, together with 'samann teked og vtlagt' in the title, clearly points to a compilation from two or more works, but a large part of it may be a translation from Rhaw's book.

1596. Su rietta Con- | firmatio, sem j Fyrstunne hef- | ur j Kristelegre Kirkiu tijdkud vered. | Og nu er vpp aptur teken og vid Magt halld- | enn j Lande Saxen, og annarstadar | þar sem er hreinn og klaær E- | uangelij Lærdomur. | Saman lesen og teken vt af | þeirre Saxuerskre Kirkiu Agenda, edr | Ordinantiu, Gudz Orde til frammgangs | og Vngdomenum til gagns | j Hola Stigte. | Af | Gudbrande Thorlaks syue. | Laated Börnen koma til mijn og banned | þeim þad ecke, Puiad puiljkra er | HimnaRijke, Matth. xix. *At the end* (f. [56]a): Anno. M. D. XCVI.

<sup>1</sup> Cf. *Catalogue of MSS. and early printed books in the library of J. P. Morgan.* Vol. I. 1907, pp. 60–61.

8°. Sigs.: A—G; ff. [56]. Schwabacher, two sizes; page lines 23 and 30; size of page 11.5 x 7 cm.; catchwords. The book is printed at Hólar, although the place is not given. *Contents*: T.-f., the reverse of which is blank; text (Til ad grodursetia Einn hreinan Kristelegan Lærdóm, etc.), ff. (1)b—(25)a, ending with: FINIS. On f. (25)b is a title as follows:

ITEM | Wm þad Riet- | ta Kirkiunnar Straff, og | Lykla Vallded, og Af- | lausnena. | Fyrer Presta Hola Stigtis, | Af Guds Orde, og Ordinantiunne | og þeirre Saxuerskre Kirkiu | skickan, samanteked. | j. Corinth. xiiij. | Lated alla Hlute sid-samlega og | skickanlega framm fara ydar a mille.

Text (Þad er öllum viturlegt, etc.) begins f. (26)a, and ends f. (56)a, at the bottom, being followed by the date as given above; the final page is blank.—Complete copies are in the Landsbókasafn and in the Copenhagen Royal Library (*Bibl. Dan.* I. 210). There was a copy in Bp. Harboe's library, but no date is given in the catalogue (*Bibl. Harb.* II. p. 236, no. 2272).

Bp. Finnur (III. p. 379, no. 28) gives an earlier edition of the *Confirmatio*, of 1594, and Espólin (V. p. 83) says that it was printed 'í öðru sinni' in 1596, having before (V. p. 76) mentioned 'Confirmationbók ungra manna' as being printed in 1594. There is no copy of such an edition known, nor is there sufficient evidence to show that it ever existed; it seems highly improbable that there were two editions printed with so short an interval. Bp. Finnur mentions the second portion of the book as a separately printed work (III. p. 379, no. 31), as does also Hálfð. Einarsson (p. 238). Björn Sturluson in his poem on Bp. Guðbrandur, written 1620, mentions that portion under the title 'Um Aflausnina' ('og Aflausnina hreina'), and Jón Halldórsson (*Bisk. sög.* II. p. 44) gives the date of it as 1594—but these are merely confused and conflicting statements concerning this work of 1596.

1596. Vm | Eida og Mein- | sære, Huad hrædeleg Synd | þad sie fyrer Gude ranga | Eida ad sueria. | [*Vignette.*] | Ei mun Drotten Orefstan vera laata, | þann sem misbrukar hans Nafn. Exod. xx. | M D XC vj.

8°. Sigs.: A—B; ff. [16]. Schwabacher; page lines 31; size of page: 12.3 x 7.3 cm.; catchwords. The vignette (6.5 cm. high) represents a right hand laying three fingers on a closed book. No place of printing is given, but it is doubtless Hólar. *Contents*: T.-p., f. (1)a; Gudbrandur Thorlaks son Heilsar þeim ad les, ff. (1)b—(2)a; text, ff. (2)b—(14)b, ending with: Finis, followed by an ornament; Nockrar Malsgreiner Heilagra Lærefedra, saman teknar. Vm Rietta og Sanna Idran (being quotations from Ambrosius, Augustinus, Chrysostomus, Bernhardus, and Gregorius), ff. (15)a—(16)a, followed by an ornament; the final page is blank.—Copy in the Copenhagen Royal Library (*Bibl. Dan.* I. 288), the first leaf of which is slightly frayed. Harboe owned a copy (*Bibl. Harb.* II. p. 238, no. 2295).

—Bp. Guðbrandur's preface is historically interesting, and runs as follows: 'Guðbrandur Thorlaks Son Heilsar þeim ed les. Ecke alleinasta vier, sem erum Gudz Ords Þienarar, helldur og marger adrer Gudhrædder Danumenn, klaga opt og tíjdum, yfer þeirre vondre, Ogudlegre Breytne, sem nu tíjðkast og vered hefur, Ad það Eiduætte sem j Guds Lögum er leyft, og vera aa, Guds Nafne til Heidurs, og Sannleikanum til styrktar, og enda ad giöra a þeim Maalum, sem aans Eids kunna ecke vt ad ríettast, Það er nu brukad og haft, fyrst til huörs eins Hiegoma, aan allra Löglegra Naudsynia. Þar næst, huada Maal sem vpp kiemur i Sueitum, sie það Hordomr, Fríllulíjfe, Blodskammer, Stuldur og annad sem meir enn miög er og hefur vered alment til þessa Dags, Þa er ecke annad ad heyra og spyria, enn fara til Syslumanna og bida Eid fyrer. Einkum þeir sem falla j stor Maal og líjflausa Giörninga, þeir hallda naudsynia Eid, ad sueria sier til Lifs, aukande so Synd a Synd ofan, og saman safnande sier Guds grimdar Reide vppa Reidinnar Dag Drottens Jhesu, þa Gud mun epter sijnu Orde, i líose lata þeirra vondar Giörder og þar med Ranga Eida, og Meinsære. Summa allt huad ecke verdur med Löglegum Profum og Vitnum strax bevijsad vppa nöckura, þa er þetta nu alment orded, ad sueria fyrer. Og þetta kalla þeir ad hreinsa sig og klaara af þui Verke, So sletta og lietta Glosu hafa nu Meinsæren feinged, j hia soddan Mönnum, Ogudlegum, ad þeir kalla það hreinsan, sem er hin hrædelegasta Synd, og Suiuirdeleg Saurgan a Saalu og Lijkama. Og eg medkienne ad Veralldlegt Valld gietur ecke þo villde, Skordur hier vid reist, so sem skyllde, Vegna þess ovanda sem yfer er komen, og það annad ad vor Lög og Lands Ríettur, ervr mata miög giördur og settur vppa Eida og Suardaga. Þar ad auk eru og adrer daglegier Munneidar, Gud hialpar Eidar, og þar vitnad er vnder Gud huört Ord, huör Hiegome. Þetta hyggia Menn Syndlaust vera, fyrst þeir sueria ecke a Bok edur med vppriettum Fingrum. Enn sliquier fara miög villt, þui allt er þetta eins fyrer Gude. Bok giörer önguan Eid, og ei hefur Gud skipad a Bok ad sueria, edur vid Bok, helldr vid sitt Nafn. Þar fyrer huör hann suer rangt huört það er vtan Bokar edur ecke, sa er fyrer Gude Meinsæres Madur.—Og ad slikt mætte nu líosare verda og lagfærast, þa hef eg nu i annad sinn, þessar far Greinar samann teked, þeim til Aminningar og Viduörunar, sem Eidana eiga ad sueria, edr vilia sueria, ad þeir vakte sig þess helldr fyrer þessare hrædelegre Synd, sem er bæde Meinsære, so og hiner adrer Gudz Nafus Eidar og Særingar, og Munneidar.'—The words: 'þa hef eg nu i annad sinn . . . samann teked' indicate that these articles had been written before by the bishop, but an earlier printed edition is nowhere mentioned. A Danish tract with a somewhat similar title was printed in 1591 (*Bibl. Dan. I.* 288), but whether there is any connection between the two I am not in a position to say.

1597. ANTIDOTVM | Það er | Ein Kröptug Læk- | ning  
vid þeirre hrædelegre | og skadlegre Saalar- | ennar Astrijdu sem  
kall- | ast | Auruilnan. | Samsett j Latinu af Doct. | Niels  
Hemings syne, Enn | a Islensku vtlaugd | af | Gudmunde



Einars | Syne. | Anno. | 1596. *At the end* (f. [54]a): Prykt a Holum Anno : | 1597.

12°. Sigs.: A—E (the last in 6); ff. [54]. Schwabacher, two sizes; page-lines 24 (smaller type); size of page: 9.6 x 5.1 cm.; catchwords. *Contents*: T.-f., reverse blank; text (divided into six principal sections), ff. (2)a—(50)b, ending with: FINIS; So ei sie Pappirenn audur, þa eru hier settar nöckrar Greiner, teknar hia þeim heilögu Lærefedrum, hliodande vpp a sama Efne, sem Bæklingurinn (quotations from Augustinus, Hieronymus, Isidorus, Cyprianus, Gregorius, and Cæsarius), ff. (50)b—(54)a, followed by the colophon; the final page is blank.—There is a complete copy in the Icelandic Collection (*Bibl. Not.* IV. 2), and a defective one in the Copenhagen Royal Library (*Bibl. Dan.* I. 415). For the edition of 1600, see below.—This is a translation of Niels Hemmingsen's *Antidotum adversus pestem desperationis*, first published in Zerbst in Anhalt 1590, and again in Copenhagen 1595; a Danish translation by Jacob Albretssøn was printed in Copenhagen 1593. The Icelandic translator, Gudmundur Einarsson, studied in the University of Copenhagen 1592–95; he was rector of the Hólar Cathedral School 1595–1603, and died in 1648 as minister of Staðastaður.

1597. Bænabok | Litel | Skrifud j Pysku Maale | Af | Andrea Musculo Doct : | [*Medallion portrait of Luther.*] | Anno 1559. *At the end* (f. [138]a): Prykt a Holum | j Hialltadal. | Anno. | M. D. XC. VII.

12°. Sigs.: A—M (the last in 6); ff. [138]. Schwabacher; page-lines 22; size of page: 10.3 x 5.5 cm.; catchwords; small Gothic initials; the t.-p. and all the other pages in line border, double lines at the bottom, other sides single line. *Contents*: T.-f., the reverse of which is blank; Þeim ed les, signed: Gudbrandur Thorlaks Son, f. (2)a; Registur Þeirra Bæna sem standa j þessare Bænabok, f. (2)b; text (prayers), ff. (3)a—(102)a; Kienningar og Lærdómur þeirra Heilögu og hellstu Lærefedra, vm Bæna akalled til Guds (12 questions with answers from the fathers of the church), ff. (102)a—(136)a, ending with FINIS; Ein Bæn vm goda afgöngu af þessum Heime, ff. (136)b—(137)b; Aunnur Bæn vm goda Frammför, ff. (137)b—(138)a, followed by the colophon; the final page is blank.—A complete copy in the Icelandic Collection (*Bibl. Not.* IV. 4), and in the Copenhagen Royal Library (*Bibl. Dan.* I. 312). This doubtless is the first edition of the Icelandic translation by Bp. Guðbrandur, and the 1590 edition mentioned by Bp. Finnur and others accordingly never existed. There are several later editions of this prayer-book, the second being printed in 1611. The author, Andreas Musculus (originally Meusel, 1514–1581), is now remembered chiefly as the author of numerous sermons and writings on the devil. The date 1559 on the t.-p. doubtless indicates the date of the German edition of the *Betbüchlein* which Bp. Guðbrandur used for his translation. I have not seen mentioned anywhere else an edition of that date, but Graesse (*Trésor* IV. p. 635) gives an 'gemehret und verbessert' edition of Leipzig, 1569.

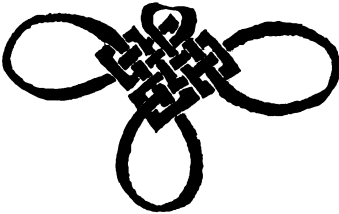
1597. CALENDAR- | RIVM | Islendskt Ríjm. So Menn |  
mættu vita huad Tíjnum | Aarsins líjdur, með þui | hier eru  
ecke aarleg | Almanach. | Med líjtellre Vtskyringu | og nöckru  
fleira sem | eier opar/legt | ad vita. | [*Vignette.*]

# CALENDAR

## RIVM

Islendskt Ríjm. So Menn  
mættu vita huad Tíjnum  
Aarsins líjdur / með þui  
hier eru ecke aarleg  
Almanach.

Med líjtellre Vtskyringu  
og nöckru fleira sem  
eier opar/legt  
ad vita.



Title-page of the *Calendarium*, 1597.

*Bænabók*, and printed at Hólar 1597, but it was apparently written in 1596 (see f. 19b); it was issued again together with the *Bænabók* in 1611. It was customary in those days to publish a calendar with the prayers, and it may be that the present calendar was modelled upon the one which accompanied Musculus' *Precationes ex veteribus orthodoxis Doctoribus* (Leipzig, 1571), or perhaps some other of the German prayer books of the 16th century. The Cicio Janus stanzas, ff. (27)a—(28)a, are by Fiske ascribed to Janus Pannonius, the Hungarian humanist (1434–1472), and they were translated, as Arngrímur in his stanza informs us, by Ólafur Guðmundsson (1537–1608), minister of Sauðanes.—There are three copies of this calendar known; one in the Icelandic Collection (*Bibl. Not.* IV. 3) lacking f. Avi; two in the Copenhagen Royal Library, one (*Bibl. Dan.* I. 312) lacking ff.

12°. Sigs.: A—D (all in 6 except C); ff. [30]. Schwabacher; size of page: 9.7 x 5.2 cm.; catchwords; the vignette consists of a knotted ornament (see facsimile). *Contents.* T.-f., the reverse of which is blank; tables of the months, each month filling two pages, both the Latin and Icelandic names being given (Januarius, Midsuettar Manudur, etc.), and each table being followed by an eight-line stanza, ff. (2)a—(13)a; Líjtill Vtskyring Calendarij (in sections numbered I—XVIII, followed by some stanzas on various calendar days, and Cicio Janus, 12 four-line stanzas on each month), ff. (13)b—(28)a; at the top of f. (28)b is 'Lectori S.', an eight-line stanza by A[rngrímur] J[ónsson]; Nær Sol kiemur vpp, og geingur vnder, Nordan Lands, víjðast þar sem ecke hamla Fiöll nie Haalsar, ff. (28)b—(30)a; the final page is blank.—This calendar was probably edited by Arngrímur Jónsson. Although no date or place of printing is given, it may be taken as certain that it was published together with Musculus'

Ai—Aii, the other (*Bibl. Dan.* II. 93) complete.—This is the first printed Icelandic calendar of which a copy is known, the alleged calendars of 1534 and 1576 being doubtful.

1597. *Hinn stutte Davids Psalltare, Edur nöckur Vers samanlesen af Davids Psalltara*, etc., by Arngrímur Jónsson, is said by Bp. Finnur (III. p. 379, no. 38) to have been printed (at Hólar) in 1597; in another place (III. p. 447, no. 3) he gives the date 1598, and the title: *Psalmur i Davids Psaltara sa XCI*, etc. Hálf. Einarsson (p. 211) gives the date 1597, as does also Berg. Mus. 128, 4°. There is no copy of such an edition known. This compendium of the Psalter is printed with Musculus' *Bænabók* of 1611, 1653, and 1671, and in first two of these editions at the bottom of the title is given the date: Anno MDXCvij, which probably is the date of writing, not that of publication.

1597. Ein Ny | Hwss Postilla | Pad er | Gudspiöll og Pistlar  
Ared | vm kring, med stuttu Innehallde, og lijt- | illre Orda  
Vtleggingu, fyrer Vngdom- | enn og Almuga Folk, med nöckrum  
kristelig- | um Bænum, af huöriu Gudspialle. | Saman teked og  
lesid wr Lærd- | ra Manna Bokum og | Postillum. | Af | Gud-  
brande Thorlaks | Syne. | Item nöckrar Sunnudaga Gudspialla  
Vijs- | ur, Syra Einars S. S. | Til Colossenses. 3. | Laated  
Orded Christi noglega bygg- | ia a medal ydar, j allre Visku.  
*At the end* (f. [384]a): Pryckt a Holum | Anno | — | M DXC  
VII.

8°. Sigs.: A—P, Aa—Pp; ff. [384]. Schwabacher, two sizes; page-lines 31 (smaller type) and 27 (larger type); size of page: 12 x 7 cm.; catch-words; small Gothic initials, and one large decorative Latin initial (K); lines 2, 4, 5 and 13 of the title are in red. *Contents*: T.-p., f. (1)a; Ad Lectorem (by Bp. Guðbrandur, but unsigned), f. (1)b; text (Þann fyrsta Sunnudag Jola Föstu, etc.), ff. (2)a—(384)a; Þeim ed les (a 3-line note about errata), f. (384)a, followed by an interlaced ornament, and the colophon at the bottom; the final page is blank. The pieces of verse by Einar Sigurðsson (1539–1626) referred to on the t.-p. number about 69 and are printed near the beginning of each sermon. Bp. Guðbrandur emphasizes in the preface that these sermons are for devotional exercises at home, but warns people against neglecting, on that account, the church services. The works he used in writing them he does not mention.—Complete copies in the Landsbókasafn, and in the Copenhagen Royal Library (*Bibl. Dan.* I. 469); defective copy in Upsala University Library.

1598. Fimtan | Lijkpredikaner, Ad hafa yfer | Þeim Fram-  
lidnu j christe- | legre Samkundu. Par | med meir enn | LX.  
Themata edur Greiner | wr þui gamla Testamentenu, sem | ad  
hlyda vppa sama Efne. | M. Johann. Spangenberg. | ANNO.  
M. D. XL. VIII. | Pu lætur Mennena deya, og seiger, | Komed

aptur Mannanna syner Psa. xc. | Dyrnætur er fyrer Drottne  
Daude | hans Heilagra Psalm. cxvj. | Anno. M. D. XC. viij.  
*At the end* (f. [76]b): Prentad a Holum. | ANNO. | — |  
M. D. XC. viij.

8°. Sigs.: A—K (the last in 4); ff. [76]. Schwabacher; page-lines 27; size of page: 12 x 7 cm.; catchwords; Gothic initials of various sizes. Lines 2, 3, 6, 9, 10, and 15 on the t.-p. are in red. *Contents*: T.-f., reverse blank; Lectori Salutem, signed: Guðbrandur Thorlaks Son, f. (2)a; Formale Johannis Spangenbergi, yfer sijnar Lijkpredikaner, ff. (2)b—(4)b; text (Fyrsta—Fimtanda Lijkpredikun), ff. (5)a—(62)a, followed by an ornament; Themata Edur Maals greiner og Sententiur, sem saman eru teknar vr Bokum hins gamla Testamentis, etc., ff. (63)a—(68)b; Enn eg [G. Th. S.] hef hier vid auked, nöckrum Greinum þeim sierligustu wr þui nyia Testamentenu vnder sömu Meiningu, etc., ff. (69)a—(74)a; Registur yfer þessar fimtan Lijkpredikaner, ff. (74)b—(75)b, followed by the colophon; the final leaf is blank.—There are two copies in the Copenhagen Royal Library (*Bibl. Dan.* I. 535), one of which has the final blank leaf; the copy in the Icelandic Collection lacks f. Ki, and the blank leaf at the end (*Bibl. Not.* IV. 5); the Landsbókasafn has also a copy. As referred to above, an earlier edition of these sermons with the date of 1578 is mentioned in Icelandic sources, but there is no satisfactory evidence for the existence of it.—This is a translation by Bp. Guðbrandur of *Fünfzehn Leichprediget* by Johann Spangenberg (1484–1500), the first edition of which appeared in Wittenberg (Georg Rhaw) 1545.—The short preface by the translator runs as follows: 'Lectori Salutem. Lijkpredikaner þessar, hefur mier pott Naudsyn vt ad leggja og prenta laata ei fyrer Almugafolk, helldur ydar vegna, þier Prestar og Predikarar, so ad þier þyrftud ecki alla tijma, ad hafa hid sama, sem hier til skied hefur, Enn þo ber ydur hier med Skynseme, ad hegda ydar Predikönum, ecke ad taka huad sem fyrer verdur, helldur ad vtuelia so huörn Texta eda Thema, epter þui sem þa piker hellst blyda vppa þann Framlidna hans Lijf og Lifnad, og Afgang, þui ad þad hæferecke a einn veg öllum, sumer deya Vnger, sumer Gamler, sumer Skyndeliga, sumer Langsamliga, sumer Christeliga, sumer ecke, Þar fyrer hæfer ad Lijkpredikunnen hliode þar vpps, So hun meige verda þeim sem til heyra, til Lærdoms, til Huggunar, til Aminningar, til Vidvörunar, j Drottne. Vale. Guðbrandur Thorlaks Son.' One may infer from this that the funeral sermons at that time were of a stereotyped form, the ministers possibly using Palladius' sermons in *Almenilig handbok* of 1555.

1598. FONS VITÆ | PAD ER | Lii fsins Brunnur og Vpp-  
| spretta, af huörre ed frammfliota sann- | arlegar Hugganer,  
öllum | Veykum og Sorgfullum | Samuiskum. | Johann. vj.  
Cap. | Huör hann þyster, kome sa til mijn | og drecke. [*Medal-  
lion portrait of Luther.*] | Prentad a Holum. | — | ANNO.  
M. D. XC. VIII.

8°. Sigs.: A—K (the last in 4), ff. [76]. Schwabacher; page-lines 23; size of page: 11.7 x 7 cm.; catchwords; 1 woodcut. *Contents*: T.-p., f; (1)a; a woodcut representing the crucifixion (from the *Passionall*), f. (1)b; Til Lesarans (unsigned), ff. (2)a—(3)a, followed by an ornament; text (Brunnur lijfsins), ff. (3)b—(76)a, ending with: FINIS; the final page is blank. The text consists of passages from the Bible, mostly brief; f. (68)b there is a heading: 'Epter fylgia nöckur Dæme wt af Heilagre Ritningu, huörsu Naaduglega Gud hefur sijna alla Tijma huggad', but otherwise there is no division.—Two copies are in the Copenhagen Royal Library (*Bibl. Dan.* I. 97). The work is probably translated from the Danish by Bp. Guðbrandur. The earliest Danish edition with that title appeared in Wittenberg 1552, being followed by another of Copenhagen 1568, and the third of Rostock 1572 (*Bibl. Dan.* I. 96).

1598. *Passionall | Piisl og Piina | vors Herra Jesu Christi, sa- | man lesen af þeim fiorum Gudspialla | Mönnum, Med fögrum Figurum, | og Hiartnæmum Gudleg- | um Bænum. | Vngdomenum og þeim einföll | du til Gagns og Gooda. | [Vignette.] | Prentad a Holum. | — | ANNO. M. D. XC. VIII.*

8°. Sigs.: A—L (the last in 4); ff. [84]. Schwabacher, two sizes; size of page: 11.5 x 7 cm.; catchwords; very few pages are full. Lines 2, 3, 4, 8, 9, 10, 11, and 12 of the t.-p. are in red; the vignette is an interlaced ornament (bókahnútur). 52 full-page woodcuts (10 x 7 cm.). *Contents*: T.-f., the reverse of which is blank; So hefur sa æruverdige Guds Maður Doct: Martinus Luther, skrifad vm þann Passional, ff. (2)a—(3)a; text (scriptural extracts alternating with prayers) and woodcuts, ff. (4)b—(84)b, ending with FINIS. There is a section, ff. (63)b—(66)b, with the heading: 'So skrifa þeir Gömlu Lærifedur, og þeir adrer sem vandlega hafa epterleitad, og ransakad þa Atburde sem skiedu, epter það þa Herrann Christur hann var Dæmdur til Dauda', beginning: 'Doms Atkvæde Pilati finst, so laatade [!] a Latinu Maale'; this is doubtless what Bp. Finnur refers to (III. p. 379, no. 40) when he says: 'Accedit: Um dóm yfer Christo og hanns krossgangu'. This section has also in the 1695 edition (*Schematographia sacra*) the heading 'Krossganga', etc. Espólin (V. p. 87) under the date of 1598 mentions 'þsningar historíuna, oc um krossgangu Christs', as if these were two books. The title of the work is somewhat misleading as it contains a great deal more than the Story of the Passion, such as extracts with illustrations from the Old Testament, etc.—A complete copy is in the Landsbókasafn; the Icelandic Collection has a defective copy, lacking 15 ff. (*Bibl. Not.* VI. 1).—Definitely to identify this work with any of the numerous illustrated German editions of the Story of the Passion, is possible only through comparison of it with those editions, and I have not been in position to do so. In *Bibl. Not.* VI. 1 it is suggested that the woodcuts may be those of Virgil Solis (1514–1562 or 1567) in the edition of Nuremberg 1553, and that seems possible, although the woodcuts there are all signed, while all in the Icelandic edition are unsigned, but they might

nevertheless be reproductions of Solis' illustrations.<sup>1</sup> There are, however, several other illustrated editions which come into consideration. The text is generally ascribed to Luther (cf. Graesse, *Trésor*, IV. p. 306). In the preface Luther says: 'Mier hefur litest það Gott og Gagnlegt vera, að sa Gamle Passionall sie upp aptur prentadur. . . Eg hef og svo auked og sett hier fleyre Historiur wr Bibliunne med nockrum Maals Greinum wr Textanum', etc. The Icelandic translation is probably by Bp. Guðbrandur.



Pilate washing his hands; from the *Passionall*, 1598.

1598. Sönn og einföld | Vnderrietting vm það Halei- | ta  
Sacramentum Hollds og Blods | vors Herra Jesu Christi. |  
Skrifud j fyrstu af Iohanne Gallo | Doctore Heilagrar Ritningar.  
| Item, Biuijsingar þeirra | Hellstu Kiennefedra, a vorum<sup>u</sup> Dög-

<sup>1</sup> Cf. E. v. Ubisch, *Virgil Solis und seine biblischen Illustrationen für den Holzschnitt*, Leipzig 1889, pp. 33-38. Graesse (*Trésor*, IV. 306) gives the date of this edition 1552. Ubisch mentions 50 woodcuts in this edition. An edition of Nürnberg 1562 has 62 woodcuts (pp. 40-42).

| um, Ad j Kuöldmaaltijd Drottins | veitist og giefest Herrans  
Christi sann- | arligt Holld og Blod. | Enn nu vtlögd a Norrænu  
Fromum | Mönnum a Islande til Gagns og Goda | Ieremiæ 32  
Cap. | Eg er Gud alls Hollds, skyllde mier | vera nöckur Hlutur  
ömöguligur? | ANNO. M. D. XC IIX. *At the end* (f. [104]a):  
Prentad a Holum | ANNO. M. D. XC. IIX.

8°. Sigs.: A—N; ff. [104]. Schwabacher; page-lines 27; size of page :  
11.5 x 7 cm.; catchwords. Lines 1, 2, 7, 8, 12, 13, and 17 of the t.-p. are in  
red. *Contents*: T.-p., f. (1)a; a woodcut representing the coat-of-arms of  
Iceland (the same as in *Psalma Bok* of 1589), f. (1)b; Þeim ed les oskar  
Gudbrandur Thorlaks Son Goods af Gude, ff. (2)a—(4)a, followed by an  
ornament (bókahnútur); text, ff. (4)b—(56)b, followed by an ornament;  
Grunduöllur og Biuijsingar þeirra hellstu Lærefedra, a vorum Dögum, huar  
med þeir beuijsa, ad j Kuöldmaaltijd Drottins veitist og giefest Herrans  
Christi sannarligt Holld og Blod (the authorities being: Lutherus; Georgius  
til Anholtt; Doct. Pomeranus; Brentino; Ph. Melanchton; Doct. Tilem.  
Helusius; Doct. Paul. Eberus; Joh. Friderich, Joh. Vilhelm, Joh. Fordirich,  
Brædur, Hertogar i Saxen; Sa hae Schole til Leipzig og Vittenberg; D.  
Selneccerus; Mathesius), ff. (57)a—(101)b, ending with an ornament and  
FINIS; Af þui ad hier er opt gieted j þessum Bæklinge Villu og Rangs  
Lærdoms þeirra Sacramentista, þa skal hier setia, til synis, þeirra nöckur  
eigenleg Ord, og Meiningar j stuttu Maale (quotations from: Carolostadius;  
Zuinglius; Ecolampadius; Johann Lascho; Victorinus; Caluinus; Beza;  
Schueinkfeldt; Petrus Martyr; Albrecht Hardenberg, Domprestur til  
Bremen), ff. (102)a—(104)a; Þetta hefur yfer siedst j pryckingunne, f.  
(104)a, followed by the colophon; the final page is blank. The translation  
is by Bp. Guðbrandur, and he has added all the matter after f. (57)a.—  
Copies in the Landsbókasafn, and the Copenhagen Royal Library (*Bibl.  
Dan.* I. 460).—Johannes Gallus (*d.* 1587), was a German theologian and  
preacher; the German title of his book is *Erklärung vom dem hochwür-  
digen Sacrament des wahren Leibs und Bluts Christi samt Erklärung  
ellicher nothwendigen Fragen*.

1598. Speigell | þess Synduga | PAD ER | Siö godar Idranar  
predikan- | er, vm þessa Heims Eymd Sorg og | Neyd, Og  
huörnenn sa Synduge skule | sier aptur snua til Guds sijns, og |  
verda Saaluholpenz. | Skrifad j fyrstu af Jeronymo | Sauanaro-  
la [!], og sijdan vtlagdar bæde j | Pysku og Dönsku : Enn a Islen-  
| sku vtlagdar | AF | Gudmunde Einars Syne. Anno. 1597. |  
2. Corinth. 5. | Vier hliotum aller ad openberast | framme fyrer  
Domstole Christs, vppa þad | ad huer einn ödlest a sijnum  
Lijkama, ep- | ter þui sem hann hefur adhafst, sie þad | gott eda  
jllt. *At the end* (f. [64]a): Pryckt a Holum, | — | ANNO.  
M. D. XC. VIII.

8°. Sigs.: A—H; ff. [64]. Schwabacher, two sizes, the larger size used for the scriptural text of each sermon; page-lines 27 (smaller type); size of page: 12 x 7 cm.; catchwords; 3-line Gothic initials. Lines 2, 4, 5, 9, 10, 13, and 15 of the t.-p. are in red. *Contents*: T.-p., f. (1)a; Tii Lesarans, signed: Gudbrandur Thorlaks Son, ff. (1)b-(2)b, followed by a tail-piece; text (Fyrsta—Siöunda predikun), ff. (3)a—(61)b; Nöckrar Greiner hlíodande vppa þessar Predikaner (scriptural passages; Diuus Basilius jn Psalm: xl. viij; S. Bernhardus), ff. (62)a—(63)b, followed by a tail-piece; Þessar siö Predikaner eru so settar (table of contents), f. (64)a, with the colophon at the bottom; the final page is blank.—There are three complete copies in the Landsbókasafn; the Icelandic Collection has a defective copy (*Bibl. Not.* VI. 2).—I have not been able to find any separate edition of these sermons in Latin or Italian; they probably represent a selection from the sermons of Girolamo Savonarola (1452–98), made by Michael Lindener (1520–ca. 1561) and translated by him from the Latin into German under the title *Siben schöner tröstlicher Predig.*, etc., Wittenberg 1560; the 2d ed. of Nuremberg 1567, and the following editions are under the title: *Des Sünderes Spiegel. Siben schöner trostpredig.*, etc. They were translated into Danish by Mikel Ibsøn Skaaning and printed in Copenhagen 1582, under the title: *En Synderis Speyel. Siu sköne Penitentzis Predickener*, etc., the 2d edition appearing in 1587 (*Bibl. Dan.* I. 527). It is doubtless from one of these Danish editions that the Icelandic translation was made. If we may believe the Danish title, the sermons were delivered in 1498, and in such case must be among Savonarola's last sermons, as he was executed in May of that year. For fuller information about this work, see *Bibl. Not.* VI. 2.—Besides these sermons Savonarola's exposition of Psalm. LI (*Miserere mei Deus*), written during his imprisonment, was translated into Icelandic verse in 1672 by Guðmundur Ólafsson (1652–94); I have seen a privately owned MS. of that version. This was one of the most popular of Savonarola's works, and would naturally appeal to the Lutherans, since Luther himself had written a preface to a Latin edition of it which was printed in Wittenberg 1523<sup>1</sup>.

1599. BIBLIA LAICORVM | Þad er | Leikmanna Bib- | lia,  
sa gyllene Catechismus | þess dyrdlega Guds Mans D. Mar- |  
tini Lutheri, Lofligrar minningar, sam | settur og aukenn med  
stuttum einföldum | Spurningum og Andsuörum, Fyrer |  
Vngmenne og einfalld al- | muga Folk: | [*Medallion portrait of*  
*Luther.*] | ANNO. M. D. XC. IX. *At the end* (f. [124])a):  
Pryckt a Holum, 21. Dag Februarij. | — | ANNO. M. D. XC. IX.

8°. Sigs.: A—Q (the last in 4); ff. [124]. Schwabacher, three sizes; size of page: 12 x 7 cm.; catchwords; ornaments (*bókahnútar*). 1 large (10.2 x 7 cm.) and 26 smaller (6.1 x 5.5 cm.) woodcuts in text. Lines 1, 3,

<sup>1</sup> See M. Luther's *Werke. Krit. Gesamtausg.* XII. Bd. Weimar 1891, pp. 245–248.





Woodcuts from *Biblia Laicorum*, 1599, illustrating the third and sixth commandments.

in the preface : 'Þa læt eg nu j Nafne Drottins pennann Catechismi Bækling prentast a vort Modurmaal, vtlagdan ur Saxuersku Maale, og j önduerdu skrifadan af halærdum Manne sem heiter Johannes Aumannus, Superintendens til Syling j Lande Saxen.' The original German<sup>2</sup> edition was printed in Magdeburg 1597 under the title : *Je Lenger Je Lieber Je Reicher, das ist: der*

4, 11 of the t.-p. are in red. *Contents* : T.-f., on the reverse a large woodcut ; Aullum Kien-nemönnnum og Guds Ord Þienö-rum i Hola Stigte, signed and dated at the end : Skrifad a Holum I. Dag Januarij hins nyia Aars 1599. Gudbrandur Thorlaks Son, ff. (2)a—(4)b ; text (section I-LXVIII), ff. (5)a—(124)a ; ending with FINIS, ornament, and the colophon ; the final page is blank. Bp. Finnur (III. p. 379, no. 43) when he says 'Accedit Appendix de Sacra Cæna & exorcismo' (cf. Espólin, V. p. 90 : 'þar bak vid um qvöldmáltíðina og særing-una'), must refer to the fifth section (Fimta Höfudgrein Catechismi. Af Sacramente All-taris), ff. (99)b—(115)b, and 'Stuttleg Vnderuijsun vm þau Christelegu Gudfedgen, og þann Exorcismvs sem tíjdkast hia Skijrnar embættenu. Þessu er hier auked vid þa fiordu Höfudgrein hins Heilaga Catechismi,' ff. (97)a—(99)b ; but it is hardly correct to refer to the first of these as an appendix.—An excellent copy in the Icelandic Collection (*Bibl. Not.* VI. 3) ; defective copy in the Copenhagen Royal Library (*Bibl. Dan.* I. 261) ; two imperfect copies in the Landsbókasafn. Bp. Harboe owned a copy (*Bibl. Harb.* II. p. 236, no. 2264).—Bp. Guðbrandur, who translated the work into Icelandic, gives the author's name

*herrliche, schöne und Güldene Kleine Catechismus des hocherleuchten thewren Mans Gottes Dr. Martini Lutheri . . . in mehr Kurtze, einfeltige Frage und Antwort für die Kinderlein und einfeltige Leyen gefasset*<sup>1</sup>. The woodcuts in the Icelandic edition, representing biblical subjects, are clearly all of German origin (see figures, p.61).

1599. A new edition of the manual for ministers (Dominicale), printed (at Hólar) 1599, is recorded by Bp. Finnur (III. p. 378, no. 13), and by Hálfð. Einarsson (p. 212). Berg. Mus. 128, 4° also mentions it, and says that it contained as appendix: 'Gudspjalls Vijsur og Dómadaga teikn'. No copy is now known of an edition of that date.—In *Bibl. Harb.* (II. p. 235, no. 2256) is entered an edition of *Gudspiöll og Pistlar* without date, called 'edit. antiq.' and placed before the edition of 1617. The fate of that copy is unknown, and it can not therefore be determined which edition it represented. The oldest edition now extant with the title of *Gudspiöll og Pistlar*, is that of Hólar 1617.

1599. Lijfs Wegur. | Pad er. | Ein Christeleg | og sönn  
Vnderuijsan, Huad sa | Madur skule vita, trua, og giö- | ra sem  
ödlast vill eilijfa Saaluhialp: | Skrifad af Doct. Niels | Hemings  
syne Anno 1570. | Enn a Islensku vtlögd af | Gudbrande  
Thorlaks Syne. | Og nu ad nyiu prentud a Holum. | — | ANNO.  
M. D. XC. IX. | [*Vignette*.]

8°. Sigs.: A—V (the last in 7); ff. [159]. Schwabacher; page-lines 27; size of page: 12 x 7 cm.; catchwords; the preface has a running title; a few Gothic initials. Lines 3, 4, 8, 9, 13 on the t.-p. are in red; the vignette is a renaissance ornament. *Contents*: T.-p., f. (1)a; Formaale | Til Lesarans (running title), ff. (1)b—(8)b; the author's dedicatory letter to Björn Kaaes, ff. (9)a—(21)b; text, ff. (22)a—(159)b, ending with FINIS, followed by an ornament (bókahnútur). Bp. Guðbrandur's preface is the same as the dedicatory epistle to Gunnar Gíslason of the 1st edition (1576, see above), only that the latter's name and the paragraph at the end which was directly addressed to him are left out here.—A copy in the Copenhagen Royal Library (*Bibl. Dan.* I. 184), lacking f. Bi. Upsala University Library also has a copy.

1599. SOLILOQVIA DE PASSIO- | NE IESV CHRISTI.  
| Pad er. | Eintal Salar- | ennar vid sialfa sig, Huörsu ad | huör  
christen Madur hann a Daglega | Bæn og Andvarpan til Guds,  
ad trac- | tera og Huggleida þa allra Haleitustu Pijnu og | Dauda  
vors Herra Jesu Christi og þar | af taka agiætar Kienningar og  
og heilnæ- | mar Hugganer, til þess ad lifa, | gudlega og deyaia  
Christ- | elega. | Saman teken vr Gudlegre | Ritningu og Scriptis

<sup>1</sup> See M. Luther's *Werke. Krit. Gesamtausg.* XXX. Bd. 1. Abt. Weimar 1910, p. 769.

þeirra Gömlu | Lærefedra, Enn wr Pyskunne vtlögd | Af  
Arngrime Jons Syne. | ANNO. 1593. *At the end* (f. 196a):  
Prentad a Holum. | ANNO. | M. D. XC. IX.

8°. Sigs.: A—Pp, Aa (the last in 4); ff. 1–196. Schwabacher; page-lines 23; size of page: 11.5 x 7 cm.; catchwords; running titles; Gothic initials (three sizes) and a few Latin; 17 woodcuts, almost full-page. Lines 4, 5, 14, 15, 16, and 19 on the t.-p. are in red. *Contents*: T.-p., f. 1a; Gudhræddum og Erlegum Kuennmans Personum þeim Systrum baadum, Halldoru og Christinu, Gudbrands Dætrum, Mijnum Kiærum Systrum j Drottne, Oskag Naadar og Fridar, dedicatory letter dated and signed: Skrifad a Mel i Midfirde 8. dag. Feb. Anno 1599. Arngrimur Jonsson, ff. 2b–5b; text (divided into chap. i–xxi), ff. 6a–194a, ending with FINIS; Errata, f. 194b; Ein Þackargiörd fyrer Herrans Jesu Christi Pijnu, ff. 195a–196a, followed by the colophon; the final page is blank.—Copy in the Landsbókasafn, complete but t.-p. slightly frayed; defective copy in the Copenhagen Royal Library (*Bibl. Dan.* I. 457); two copies in Upsala University Library.—Bp. Finnur (III. p. 379, no. 22) and Espólin (V. p. 74) have mistaken the date on the t.-p. for the date of the earliest edition; it is the date of translation, the present edition being the first one, as can be seen from the date of the dedicatory letter to Bp. Guðbrandur's daughters, as well as other references therein ('Eg hefe fyrer nöckrum Aarum pessare Bok snued a vort Modurmaal'). The author's name is also given there: 'sa aagiæte Þion j Vijngarde Drottens, er Martinus Möllerus nefnest', being Martin Moller, or Möller (1547–1606), the German preacher and hymnologist. The translator admits that he has been 'liber interpres', and that he has omitted the German preface.—This work was for a long time one of the most popular devotional books in Iceland and went through many editions.

1600. ENCHIRIDION. | EDVR | Hand Bok | Par jnne ad  
þær hellstu sierleg- | ustu Christelegs Lærdoms Höfudgrei- | ner  
verda vt af Guds Orde einfalldle- | ga, stuttlega, gagnlega, og  
med | godum Rököm vtskyrdar. | AF | D. Dauide Chytreo. | D.  
Martino Chemnitio. | A Islensku vtlögd Kiennedomenum sier-  
| deilis til Gagns og Gooda. | Prentad a Holum | 25. Dag  
Nouemb. | ANNO. 1600.

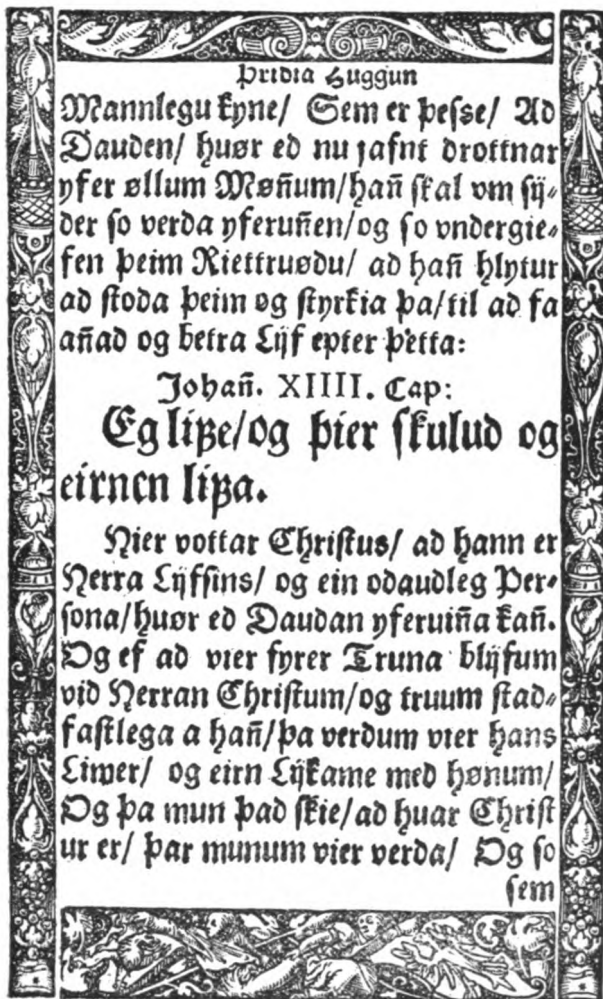
8°. Sigs.: c·c, A—P, Aa—Qq (the last in 4); ff. [8] + 316. Schwabacher, two sizes; page-lines 26 (smaller type); size of page: 12 x 7 cm.; running titles; catchwords; Gothic initials; ornaments. Lines 3, 4, 5, 9, 12, 13, and 16 on the t.-p. are in red. *Contents*: T.-p., f. (1)a; the coat-of-arms of Iceland (the same as in the *Psalma Bok* of 1589), f. (1)b; Aullum Fromum Guds Ords Þienörum, mijnum Medbrædrum, og Samuerks Mönnum j Drottne, dated and signed at the end: Skrifad a Holum 25. Dag Nouembris, Anno. 1600. Gudbrandur Thorlaks Son, ff. (2)a–(8)b; text (*Summa Christelegs Lærdoms*; *Fyrsta—Sextanda Höfudgrein*), ff. 1a–316a, ending with FINIS, followed by Errata, which finish the page; the final page

is blank.—Complete copy in the Icelandic Collection. Two copies in the Copenhagen Royal Library, one of which is imperfect (*Bibl. Dan.* I. 185); complete copies in the British Museum (*Cat.*, col. 2, Hálfðán Einarsson's copy) and in the Landsbókasafn.—In his preface Bp. Guðbrandur, the translator, says: '... þa hef eg nu j Nafne Drottins, a vort Modurmaal vtlagt bæde Enchiridion Doct. Martini Chemnicipj so og lijka Höfudgreinar Christelegs Lærdoms, Doct. Daudis Chytrei, þeirra Hellstu Lærefedra a vorum Dögum, og laated a Prent vt ganga, til Gagns og Gooda lijtt lærdum Kiennemönnum. . . Og hef eg þui þessa baada Authores j pennan Bækling sett til samans, ad þeir höndla og Tractera baader allar þessar Lærdoms Greiner, þo med sijnum hætte tale hier vm huör þeirra, og þad hafe annar sem ecke hefur annar, So ad af þessare Collatione, þegar Madur athugar beggia Meining, og ber huörn Authorem saman vid annann, j sierhuörre Grein, mætte sa ed les, til meira Skilnings og Vnderstöðu þessa Lærdoms leiddur verda.' According to this the book is a compilation from David Chyträus' (1531-1600) *Catechesis*, which was first printed in Wittenberg 1555, and Martin Chemnitius' (1522-86) *Enchiridion*.

1600. Huggunar | Bæklingur. | Par jnne margar agiætar | Maalsgreiner Heilagrar Ritningar | saman teknar eru j eitt, med | stuttre huggunarsamlegre | Vtleggingu. | A Islensku snuen af mier | Gudbrande Thorlaks Syne. | Himenn og Jörd skulu forgan | ga, enn mijn Ord forganga ecke, | Luc. xxj. Cap. | ANNO. M. DC. *At the end* (f. 244a): Pryckt a Holum j Hialltadal | þann 9 Dag Aprilis | ANNO. M. DC.

8°. Sigs.: A—P, Aa—Gg (the last in 4); ff. 244. Schwabacher, two sizes; page-lines 20 (smaller type); size of page: 13 x 8 cm.; catchwords; running titles; a few ornaments and Gothic initials; the pages are in a made-up renaissance border of eight different kinds. Lines 3, 4, 8, 9, 10, and 13 on the t.-p. in red. *Contents*: T.-p., f. 1a; Innehald þessa Bæklings, f. 1b; Fromum og Gudhræddum Lesara, signed: Gudbrandur Thorlaks son, ff. 2a—3b, followed by an ornament; Agiætre Heygborene Frw og fyrstjnu, Elisabet j margreifinnu til Brandenburg, til Steitin, Pommern, Cassuben og Venden et ct. Burggreifinnu til Nurmberg, og Fyrstjnu til Rugen, minne naadugre Frw och Förstjnnu, dated 1566, and signed by M. Thomas Steiber, Predikare til Schwoback, ff. 4a—8b; text: Fyrste Partur Bæklingsins, ff. 9a—79a, Annar Partur þessa Bæklings, ff. 79b—203b, ending FINIS; Registrur, f. 204 ab. Then follows a new edition of N. Hemmingsen's *Antidotum* with a t.-p. as follows (f. 205a):

ANTIDOTVM. | Pad er ad | skilia | Heilsulif og | Lækning, vid þeirre hrædelig | re og skadsamligre Saalarennar | Astrijdu sem kallast | Öruilnan, edur | Auruæting. | Samsett j Latinu af Doct. | Niels Hemings Syne, Enn a | Islensku vtlagt | af Gudmunde Einars | Syne. | Nu ad nyiu prentud. | Anno. 1600.

Page from the *Huggunar Bæklingur*, 1600.

Til Lesarans, ff. 205b–206b ; text, ff. 207a–244a, ending with FINIS, followed by an ornament and the colophon ; the final page is blank. This book is one of the best specimens from the Hólar press during the sixteenth century. The 1st edition of *Antidotum* is of 1597 (see above). The date or title of the original edition of Thomas Steiber's work I have not been able to find.—There are complete copies in the Copenhagen Royal Library (*Bibl. Dan.* I. 433), and in the Landsbókasafn ; the Icelandic Collection has a very defective copy (*Bibl. Not.* IV. 6). Bp. Harboe owned a copy (*Bibl. Harb.* II. p. 239, no. 2311).

1600. PASSIO | Pad er. | Historian Pij- | nunnar og  
Daudans vors | Frelsara Jesu Christi. | Sundur skipt I þrettan  
Pre- | dikaner. | Vtlögd a Islensku af Gudmun- | de Einars  
Syne | Esaie liij. | Sanzlega bar hann vorn Siukdom, og | vorum  
Hrygdum hlod hann vppa sig. Hann | er særdur fyrer vorar  
misgiörder, og fyrer | vorra Synda saker er hann lemstradur. |  
Pryckt a Holum | — | ANNO. M. DC.

8°. Sigs.: A–V (the last in 4); ff. 156. Schwabacher, two sizes ; page-lines 30 (smaller type); size of page : 12 x 7 cm.; running titles ; catchwords ; Gothic initials, and ornaments ; 12 woodcuts (nearly full-page, except one). *Contents*: T.-f., the reverse is blank ; Til Lesarans, signed : Gudbrandur Thorlaks Son, ff. 2a–5b ; text (Fyrsta—Þrettanda Predikun), ff. 6a–153b, ending with FINIS, followed by an ornament (bókahnútur); Þeim ed les, ff. 154a–155b, followed by an ornament ; Nöckrar Greiner Ritningar vm Pijnu og Davda Jesu Christi, 155b–156a, ending with : Enden ; the final page is blank.—Two copies in the Copenhagen Royal Library (*Bibl. Dan.* I. 510); a copy with Hálfðán Einarsson's autograph in British Museum (*Cat.*, col. 3); imperfect copy in the Landsbókasafn.—These sermons on the Passion by Martin Luther appeared first in his *Hauszpostill* of Nuremberg 1545 (also separately printed in Erfurt 1546), edited by Veit Dietrich ; there are, of course, many later editions of it, and editions by others<sup>1</sup>. What particular edition of Dietrich's the translator followed is not known.

In his preface Bp. Guðbrandur says : 'Marger af Prestönum hafa jðuglega þad klagad, að þeir giæte ecke predikad Passiuna fyrer þeirra Tilheyrendum, þuiad þeir feinge ecke þær Bækur huar af þeir kunne Predikaner að taka, og fyrer Folked framm að setia. Enn Gud giæfe þetta sie ecke Vidbaarur (eg pore ecke að seigia Hræsne). Menn leita stundum þess sem þeir hirda ecke að finna. Nu so að ingen þurfe þessu hier epter vid að beria, þa hef eg laated vtleggia þessar Passiu Predikaner wr Hwspostillu Doct. Martini Lutheri, huört helldur þær eru sialfs Lutheri, ellegar Viti Theodori, laatum vier eins gillda, Vier gietum þar ecke að sinne wr greitt.' He admits that 'I þessum Vtleggingum þa hef eg j sumum Predikonum vndan teked hier

<sup>1</sup> See M. Luther's *Werke. Krit. Gesamtausg.* LII. Bd. Weimar 1915, pp. xxix–xxxv, 734–827.

og hvar þad sem ecke hlyder so vppa vorn Landskap, og þad Mönnum hier i Lande er okunnugt, þui þad þienar hier hia einföldum Almuga lijted til Lærdoms.' The sermons, he says, are primarily for the ministers and the preachers; he gives a scathing criticism of some of the ministers: 'Enn soddan Predikaner verda Menn at setia framm med hugarlaatlegre tillockan vid Almugan, og med röksemd og Skynsemi, ecke so sem sumer Prestar (eg vil ecke seigia Drussar) giört hafa, Ad annad huört hnyta þeir saman tueimur Predikonum j eina, ellegar þeir sioda heillre Passiu Predikun ofan a Gudspjallsins Vtlegging, pikiast þar med forkunnar vel og j sijnu Embætte standa, ef þeir giöra sem leingstar Predikaner, huad þo so fer, ad huörke vita þeir sialfer huad þeir seigia, enn sijdur Almugen, og sogiöra þeir þetta langt og leidinlegt, ad Menn fa Olyst og leida til Guds Ords, læra ogeckert nie gieta lært þar af. Vid slijku vakte fromer Prestar sig,' etc.—The postscriptum (Þeim ed les) is probably also by Bp. Guðbrandur, though it may be a translation. It contains some explanations, especially regarding some harsh expressions about the pope, and the justification of them. Furthermore it mentions the obstacles which the devil puts in the way of God's word; three of them are mentioned in particular: The Peasants' War of 1525, the Anabaptists, and the Sacramentarians. All this, we are told, is explained 'vegna þeirra Fafrodu og Einföldu'.

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#### ADDENDA.

1579. In *Bibl. Harb.* II. p. 235, among books in 8°, under no. 2271, is the following entry: '*Catechismus*. Holum 1579. deest.' No catechism of that date is mentioned anywhere else, and the Harboe copy evidently was lost already at the time of the sale of the library. Nothing is known as to the character of this catechism, whether it was an edition of Luther's smaller catechism (that of 1594), or of the Palladius catechism which was printed in 1576, or it was some other catechism.

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There has been above (p. 20) referred to an undated illustrated edition of Luther's smaller catechism, which by a mistake has been entered in *Bibl. Dan.* (I. 260) as the catechism of Hólar 1576. There are copies of this catechism in the Landsbókasafn, in the Copenhagen Royal Library, and in Upsala University Library. Because of the uncertainty of its date, and as it may possibly be of the sixteenth century, I include here a description of it:

CATECHIS- | MVS. | Edur. | Ehrstelegur [!] Lærdomur,  
| Fyrer einfalda Presta og Pre- | dikara, Hwsbændur og Vng-  
| menne. | D. Mart. Luth. | [*Vignette.*] | Psalmo xxxiiij. |  
Komed hingad Börn, heyred mier, | Eg vil kienna yður Otta  
Drottins.

8°. Sigs.: A-C; ff. [24]. Schwabacher; size of page: 13 x 7 cm. The vignette is a floral, interlaced ornament. 23 woodcuts in text. No place or date, but the book is without doubt printed in the Hólar press. *Contents*: T.-p., f. (1)a; Þetta eru Tiu Laga-Bodord Gudz, ff. (1)b—(6)b; Þessar Greiner heyra til Bodordönnum, edur Guds Logmaale, ff. (6)b—(8)b, followed by an ornament; Truarjatningen. Sem huör Kennefader og Hwsbonde, skal kienna sijnum Börnum og Vndergiefnu Folke, ff. (8)b—(11)a; Trunne edur Credo, Heyra Þessar Greiner til, ff. (11)a—(12)b; Drottenleg Bæn. Sem huör Kiennefader og Hwsbonde skal kienna, etc., ff. (12)a—(16)b; Þessar Greiner heyra til Drottenlegre Bæn, ff. (16)b—(17)a; Sacramentum Heilagrar Skjrnar, Sem huör Kiennefader og Hwsbonde skal kienna, etc., ff. (17)a—(19)a; Vm Sacramentum Alltaris, Spurningar, ff. (19)a—(20)b; Signingen a Kuölld og Morna, ff. (20)b—(21)b; Benedicite, Edur hinn fyrre Bordpsalmur, followed by Benedicite, edur hinn seirne Bordpsalmur, ff. (21)b—(22)a; Nær Mann vill skriptast, þa skal, etc., f. (22)ab; Forma Absolutionis, f. (22)b, followed by an ornament; Hvstablan. Þad er. Nöckrar Sententiur og Greiner, þær ed hlyda vppa allra Handa Stietter, og Emmbætte, Huar af eiru og sierhuör ma sier Aminning taka, til ad vakta sitt Kall og Embætte, ff. (23)a—(24)b, ending with: Ender Catechismi, followed by an ornament.—All the woodcuts in this catechism are identical with those of the *Biblia Laicorum*, and as they doubtless originally belonged in that work, it may be concluded that this catechismus can not be printed before 1599, that date being the *terminus a quo* for its printing, but it is more difficult to decide the *terminum ad quem*. The text throws some light on the question. The contents of the catechism differ somewhat from those of the 1594 catechism; the articles following the commendments, the creed and the Lord's prayer (Þessar greiner heyra til, etc.) are not to be found in the 1594 edition; but on the other hand all the matter following the 'Hustablan' in that edition is omitted in this undated edition; and there are some small differences in the confessionals. The Icelandic sources mention three editions of the smaller catechism following next upon the 1594 one, viz. 1617 (Bp. Finnur and Hálf. Einarsson), 1634 (Hálf. Einarsson), and 1647 (Bp. Finnur and Hálf. Einarsson). Of the first two (i. e. 1617, 1634) no copy is known. But in the Landsbókasafn as well as in the Copenhagen University Library (*Bibl. Dan.* I. 261) there are copies of the 1647 edition. The contents of that edition agree with the present one, only that there at the end are added Habermann's prayers. It is therefore possible that this undated edition is either that of 1617 or 1634, preferably the former. A closer examination of all the seventeenth century editions of this catechism may possibly bring light on the subject.



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## **ISLANDICA. Vol. VIII.**

### CORRIGENDA.

Page iii, line 13 : *for* sixteenth *read* seventeenth.

- xi, — 4 : The original MS. of Hjörleifur Þórðarson's translation of Erasmus' *Moriæ Enconium* is apparently to be found in ÍBf. 245, 8°.
- xv, — 14 : *for* Aristotles *read* Aristotle.
- 4, — 17 : *for* em og *read* em eg.
- 7, — 11 : *for* forfaða *read* farfaða.
- 11, — 20 : *for* tileignaður *read* tileignaðar.
- 14, — 10 : *for* nátt *read* hátt.
- 30, — 14 : *for* eðrer *read* aðrer.
- 38, — 20 : *for* stette *read* slette.
- 42, — 42 : *for* indential *read* identical.
- 47, — 25 : *for* deperire *read* deperiere.
- 47, — 32 : *put a comma after* inter.
- 52, — 18 : *for* averis *read* a veris.
- 53, — 9 : *omit the comma after* quietis.
- 53, — 23 : *for* tanisper *read* tantisper.
- 53, — 25 : *for* Excipant *read* Excipiant.







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